Zion's Herald.

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Zion's Herald.

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The Outlook.

China's peace envoys have been turned back. They lacked the power to conclude negotiations, and the Japanese refused to listen to them. The war, meantime, is prosecuted with vigor. The last stronghold at Wei-hai-wei — the island of Ling-Kung-Tau — has been captured, and a fierce naval conflict was in progress on Monday between the Chinese ships penned up in the harbor and the Japanese fleet, the issue of which could not be doubtful.

Ex-Queen Lilliuokalani has been arrested for complicity in the late revolution against the constitutional government of Hawaii, and as arms were found secreted in her house, she will probably be banished from the islands and her property confiscated. Among the 164 persons now confined in Honolulu for participating in, or sympathizing with, the outbreak, several English subjects are included, and as the penalty for treason is death, or a heavy fine combined with long-term imprisonment at hard labor, President Dole's government will have some delicate problems in dealing with these offenders who profess a foreign allegiance.

The Brooklyn strike is settled so far as the ability of the companies to resume schedule running of their cars is concerned. All through last week, however, acts of violence were committed, and a great many arrests were made. The strikers tried to embarrass the companies legally by application for the annulment of their charters on the ground of their failure to operate their lines during the strike, and arranged for a monster demonstration on Monday. The Building Trades Council in St. Louis has shown sound sense by adopting a new constitution which excludes strikes and boycotts and favors arbitration. Its good example should be followed. Strikes are costly, lawless and impotent, as a rule.

In his annual report for the present year President Eliot, of Harvard University, does not recede from the views expressed by him twelve months ago concerning intercollegiate sports. While commending such athletic games and exercises as can be taken "moderately and steadily," he unsparingly condemns football, which, he believes, "grows worse and worse as regards foul and violent play, and the number and the gravity of the injuries which the players suffer." He animadverts upon the "extravagant expenditure" involved, the demoralizing effect upon the spectators — not unlike that of "a prize-fight, a cock-fight, or a bull-fight" — and declares that "the game as now played is unfit for college use." President Eliot does not stand alone in these convictions.

The confusion and perplexity which arise from lack of uniform legislation by the States upon a variety of important matters, such as the laws concerning corporations, marriage and divorce, mortgages, the drawing up of deeds and wills, and the form of warehouse receipts and bills of lading, were discussed by the National Political and Social Science Conference at its twenty-eighth session, held in Philadelphia last week. The principal address was made by Mr. F. J. Stimson, of this city, who is secretary of the commission for securing uniform State legislation. His portrayal of the difficulties which now exist because of the independent legislation which has grown up in the different States in these vital matters, would have been ludicrous were there not such serious issues involved.

Texas deserves commendation for the practical attempt which is being made to abolish lynching within her borders by a stringent legislative enactment. The bill is severe on the county in which the crime takes place; it provides that it shall pay to the legal heirs of the victim a sum not less than $5,000. The connivance of the sheriff in a prisoner's escape from his custody is also provided against; he will be deprived of office unless he can show that he was wounded or disabled in the struggle to retain him. Whether this bill passes or not, it is evident that a healthy public sentiment in opposition to illegal proceedings is being awakened in the South.

The Scandinavian Difficulty.

Norway was ceded to Sweden by Denmark eighty years ago. The Swedes enforced their rights, but the union of the two peoples has never been cordial. The Swedes are farmers; the Norwegians are a sea-faring and commercial race. A sort of home rule was granted to Norway. She has had her own Parliament, but Sweden has steadily refused to her independent diplomatic and consular rights abroad. King Oscar, who rules the joint kingdoms, has been willing to make reasonable concessions, but the Norwegians themselves are divided into two parties on this and other subjects. The Radicals, led by Mr. Steen, insist on Norwegian autonomy in foreign relations. Failing to obtain this from the King, the Steen ministry resigned office last year. The recent elections, however, show that though the Radicals have lost in numbers, they are still in majority, and therefore the Stang ministry (Conservative) has just resigned. The terms of union between these kingdoms need definite re-adjusting.

The Revolution in Colombia.

It has been brewing for some time. The Conservatives, who have been in power for twenty years, have had things their own way, and that way had become so tyrannical and unbearable that the Liberals have revolted. Five of the States are in rebellion. They complain of priestly domination, press censorship, financial inflation with corresponding decrease in the value of money, rash concessions by the government, and excessive taxation. These grievances grew to large proportions under the presidency of Nunez. After his death the same policy of oppression was continued under Holguin, until his power was checked by death. President Caro, who is now in charge of the government, has a high reputation for integrity and ability, but he seems to fail to comprehend the situation, or else has come into power too late to rectify it. The rebels hope to succeed by breaking up their force into small parties, and exciting numerous outbreaks in various parts of the country, thus preventing the government's army from attacking them as a whole. American interests in Colombia include the Panama Railroad, the Bogota Street Railroad, the Carthagena Railroad and the Cauca Railroad — about $30,000,000 in all. These interests are believed to be safe. The cruiser "Bennington" has been ordered to Panama, and the "Atlantic" is at Colon.

Judge E. Rockwood Hoar.

The long period of invalidism which preceded the death, at Concord, last week, of this eminent citizen and jurist, has revived in the present generation the memory of his career and worth. His birth occurred in February, 1816, seventy-nine years ago. He came of excellent stock on both sides; on the maternal side he was a grandson of Roger Sherman. Graduating at Harvard, both from the academic and the law schools, he reached quick recognition at the bar. In 1846, he was elected to the State Senate. He was Judge of the Court of Common Pleas from 1849 to 1855, and was a justice on the Supreme bench from 1859 to 1869. President Grant called him to his cabinet as attorney general in 1869. He was a member of the Joint High Commission which negotiated the Treaty of Washington in 1872. Five disturbing questions between this country and Great Britain were settled by that convention. He was a member of the Forty-third Congress, and was an unsuccessful candidate for the Senate, as successor to Charles Sumner. The present senator, Hon. George F. Hoar, is his brother. His inflexible integrity, broad culture, forceful individuality, and eminent services entitle him to a lofty and enduring place among the sons of the old Bay State. Ex-Governor Boutwell says of him: "In all relations of life his conduct was without blemish, and in his public services he was not surpassed in integrity, and was the equal in ability of all with whom he came in contact."

The Manitoba School Question.

This chronic trouble has broken out afresh. The Privy Council of England has sustained the appeal of the Roman Catholics of Manitoba for remedial legislation, and has decided that the Dominion government must reopen the case. The fight has been a long and bitter one. Twenty-five years ago, when Manitoba joined the Canadian confederation, the Roman Catholics were in majority, and their educational establishments were recognized, a share of the school funds being conceded for their maintenance. As the Protestants grew in numbers and influence a common school system was regarded to be a necessity, and in 1890 the Manitoba Legislature passed an act abolishing separate schools and requiring the application of all school taxes to the support of a common-school system. Litigation began at once, but the constitutionality of the abolition act was finally affirmed by the Privy Council, and it was supposed that this ended the matter. It did not. The Catholics petitioned for remedial legislation. The Canadian government refused the petition. It was appealed to the Privy Council, and that highest tribunal has recently decided that such legislation must be granted. What it shall be, or how administered, is left to the Canadian authorities. The problem, therefore, is as knotty as ever. It threatens a dissolution of the Canadian Parliament. It will certainly further inflame religious animosities. The common-school system, however, is too firmly rooted in Manitoba to be disturbed, whatever remedial legislation the Dominion may enact.

In Congress.

But little legislation of importance was enacted last week, in either House. In the Senate the Torrey Bankruptcy bill was substituted for the pending measure, but the discussion excited no interest. The Japanese Treaty was ratified, with the single change that either country may abrogate it on giving one year's notice. Many financial schemes were proposed, but nothing was done except the passage of a resolution directing Secretary Carlisle to give in detail the legislation he considers necessary to relieve the Treasury. The House took action on the differential duty on sugar, thus removing, so far as that body is concerned, serious obstacles to our export trade with Germany. For the first time, with one exception, in many years, the debts of the Pacific railroads to the government were, last week, seriously discussed in the House. The Thurman bill, which was the last Pacific Railway enactment, provided that the roads should pay into the sinking fund 25 per cent. of their net earnings for the extinguishment of their debts. They have done this, but the sums paid have not equaled the interest, to say nothing of the principal. The Union Pacific will speedily go to pieces unless some action shall be taken. The Reilly bill, which was under discussion, provides for the adjustment of the debt by applying the moneys in the sinking fund to the payment of the first mortgage bonds, and requiring the directors and stockholders to furnish whatever additional sum may be necessary for this purpose. The obligation to the government will then be continued for fifty years, with interest at 3 per cent. per annum, and with semi-annual payments on the principal, until the debt is wiped out. The bill was finally sent back to committee, which virtually defeats it. Nothing was done by the House for financial relief except to embody in a bill the recommendations of the President's Message — fifty-year 3 per cent gold bonds for the redemption of legal tender and treasury notes. As it became apparent, however, by the close of the week that Congress was not likely to come to any agreement on this pressing question of financial emergency, the Administration took steps to act independently and to arrange for another issue of bonds. This disposition had the effect to check the outflow of gold. Should Congress fail to act the present week, the bonds will probably be used.

Mexico and Guatemala.

The controversy that has fevered the enmity between these two countries is an old one. Over seventy years ago, when Mexico declared her independence, the State of Chiapas seceded from Guatemala and joined her. Guatemala resented this loss of a large and fertile district, and from time to time stirred up trouble. Repeated attempts were made to settle the dispute, and both countries frequently came to the verge of war. In 1882 President Barrios of Guatemala signed a treaty by which that country forever relinquished all rights to Chiapas and the district of Soconusco, and agreed to a boundary line between the two countries. Unfortunately this boundary line ran through a district which included the finest coffee lands on this continent. It also contained fine timber. The Guatemalans had settled across this boundary, and disputes were therefore constantly rising. Trespass by both parties is charged, and complaint was met by counter-complaint. Collisions, too, became frequent. The Guatemalans claimed that the boundary line established in 1882 was wrong — that it should have passed farther north. They attacked some logging camps operated by Mexicans in the disputed territory, and this brought matters to a crisis. Mexico made a demand for damages and insisted on the boundary line of 1882 being maintained. Both countries prepared for war, and have massed troops on the frontier. At this time of writing it seems probable that diplomatic negotiations will avert hostilities and settle the questions in dispute.

An Ocean Tragedy.

Not since the "Cimbria" was sunk by collision off the coast of Holland twelve years ago, carrying down with her 450 helpless victims, has there been such a shock as that caused by the tidings that a similar disaster had befallen the "Elbe," of the North German Lloyd line, and that that ship had sunk in the North Sea with 334 persons, comprising passengers, officers and crew. The "Elbe" was on her way from Bremen to Southampton. Early in the morning of the 30th ult., before daybreak, a small British steamer, the "Craithie," collided with her, striking her about midships, near the engine room, and cutting so deeply into this vital part that she quickly filled and foundered. Scarcely twenty minutes passed after the collision before the great ship settled to her last resting-place beneath the raging sea. The 240 passengers summoned from sleep to meet their terrible fate in the chilly darkness, were terror-stricken and almost frantic when it was found that because the tackle was frozen sufficient boats could not be lowered in season to save them; but the time was brief before they were carried down in the awful vortex. Only a mere handful escaped in one of the boats. The blame of this frightful disaster is laid upon the officers of the "Craithie." The night was clear. Her approach was seen on board the "Elbe" and warning signals given. She was on the starboard side, and it was her duty to keep clear. Possibly her mate, who had the deck, miscalculated the speed of the "Elbe." He probably hoped to cross her bows in season, but failed, and had such headway on that he struck her instead. If this be proved, he took a criminal risk, and his homicidal error should exact condign punishment. The captain of the "Craithie," who sneaked away from the scene of the disaster to Rotterdam, under pretence of saving his own ship, when by a little delay he might have rescued a great many of the unfortunates who were struggling with the waves, and thereby expiated in some measure the guilt of his first officer, ought also to be summarily dealt with.

MISS WILLARD and LADY SOMERSET at the Boston Methodist Social Union.

[Stenographically reported by Rev. W. D. Bridge.]

PROBABLY the most enjoyable of the many social gatherings of the Methodist Social Union was held at Cotillion Hall, in the Mechanics' Building on Monday evening, Jan. 28; the hour from 4.30 to 5.30 being spent in the lower reception rooms, and the regular exercises of the hour being in the larger hall above.

President Fisk called the members to order, and two verses of "Oh, for a thousand tongues," were sung, after which Bishop Foster led in prayer. Mr. Crossley, the Canadian evangelist, then sang a Scotch song appropriate for the hour, and, being encored, sweetly rendered his favorite —

"God has given me a song, a song of trust—
I sing it all day long—for sing I must."

Rev. W. T. Perrin then spoke tenderly of a devoted member of this Union — at one time its honored president — the late Dr. Liberty D. Packard, and a committee (Rev. W. T. Perrin, Rev. Dr. Geo. A. Crawford and Hon. E. H. Dunn) was appointed to draft suitable resolutions in his memory. President E. O. Fisk then said: —

Three centuries ago Galileo was persecuted and imprisoned because he said the earth moves. But the earth has continued to move in spite of persecution and bigotry; the nations have continued to move; the great world of thought has continued to move. In the movements of our time woman has held a very conspicuous place, and it is our great pleasure tonight to welcome as the guests of the evening two who have held perhaps the most conspicuous places among women in the reforms of our time — representatives of the great Anglo-Saxon nations of the world. It is too much to expect that we would agree with them in every particular in the wonderful reforms they have undertaken; but I am sure that we all believe in them thoroughly as earnest, honest and intelligent in the efforts they are making for God, for humanity, for temperance, for Christianity. I am sure that we wish them and expect for them a very large measure of success in their continued consecrated efforts in the service of God and humanity. We believe in Frances E. Willard and in Lady Henry Somerset; and whether we can always agree with them or not, we can always say, "God bless Frances E. Willard, and God bless Lady Henry Somerset!"

Lady Henry Somerset is at home in England; she is at home in America. Mrs. Livermore is puzzled to know whether to call her an "English lady" or an "American gentlewoman." I think the solution of it is that she is both. She belongs to the old aristocracy of England and to the new aristocracy of America. She is at home at Eastnor Castle; she is at home in Boston. And I hope that as we, the representatives of the greatest religious people in this country, welcome her, it may be a part of the joy she receives that the people who welcome her claim her friend, her most intimate friend, Frances E. Willard, as sister, and we certainly may claim Lady Henry Somerset as a sister-in-law. I am told that she is a member of the Church of England, and of very much the same type as John Wesley. And where our friends come so near to us in their convictions and practices and aspirations as John Wesley and as Lady Henry Somerset, we receive them to our hearts, we welcome them.

I have the very great pleasure, tonight, to present to you our truly royal guest — Lady Henry Somerset.

Lady Somerset was received with the Chautauqua salute, and spoke as follows: —

Mr. Chairman, Bishop Foster, and ladies and gentlemen: I have to thank the chairman at the outset for the extremely kindly way in which he has spoken of me. I do not feel that I deserve the eulogies that he has pronounced, but I must try to live up to them in the future.

As I look upon this gathering, it is quite true that, in spite of the fact that I had no idea that a speech would be required of me tonight, I feel very much at home. I feel at home because, as I look into your friendly faces, I think of the many questions that we have in common, the great aims on which our eyes are set, and the desires that fill all our hearts — and how can we help feeling at home with each other?

It is a wonderful thing to contemplate the changes that the years bring; but there is no change that is so astonishing as the manner in which this world is shrinking all the time. The very inventions that are the glory of this age are bringing us all so near together that every hour we are beginning to understand that the man-made barriers that have been set up — those separations that have come between comrades who ought to be one in thought and heart and faith and hope, such as class and creed and nationalities — are being broken down. The fact that you can go from this country to mine in a few days; the fact that you can hear the whisper from there on your shores in an appreciably few seconds; those wonderful trains that bear us across the continent; that bright brain that stores not only the voices that are living to speak now, but those voices that have passed yonder into the nobler life — all these things make for the solidarity of humanity; so that surely we are beginning to forget whether we are Americans who once were English, or English who now are Americans; and the main thing that we realize is the fact that as we have all apprehended the Fatherhood of God, so the great new light that has dawned in this century is the brotherhood of man.

I feel as I look out upon this audience how strange it is — the ways along which we travel that lead us to such unexpected places. Ten years ago, when I was in my own home at Eastnor Castle, I remember one Sunday afternoon going down as usual to my housekeeper's sitting-room, where I was to take afternoon tea with two or three, hearing and giving the news of the village and the people around. On her table I saw an unassuming little volume, and I asked her what it was. She gave it into my hand, and said, "It is a beautiful book that has just come to me from London. I sent for it because the title attracted me, and it is just such as I thought it would be." I opened that book, and I did not wish to tell much of my "news," nor get any of her own, that afternoon, for I sat by the fire and read every page to the last. It was the first introduction I had to Miss Frances E. Willard, and it was the record of her sister's life — "Nineteen Beautiful Years." And tonight, as I sat by Bishop Foster, I remembered how his name was associated with those pages, and how little I imagined that, ten years afterward, in the land away across the sea, I should be looking into the venerable face, and should have for a comrade and leader in the work such a woman as Frances Willard! These things are not accidents, we know. They are those winding pathways that are all laid out by a Divine hand.

Miss Frances E. Willard. Lady Henry Somerset.

And I also recollected how, in those days, when my little work was confined to country places, I used to go among the hills and vales, attending the meetings of the Primitive Methodists and the Wesleyans in that remote country place, and how good it was to hear those talks that were not grammatical sometimes, but always devout, and those fervent "amens" that seemed to bring such an echo of delight into the hearts of all who did not altogether believe in formal worship. Since then I have been associated with Mr. Price Hughes in work in London, and have been brought into close connection with the magnificent work that he is carrying on in our metropolis. I do not know that anything has inspired us so, in England, with such a hope for the future as the labors that Mr. Hugh Price Hughes has undertaken; not only because he has done for us a remarkable work among the people in the slums of our great city, but because he has stood as leader in every righteous cause, believing that every righteous cause is after all undergirded with Christ's religion. And then I must say that we have looked upon his work as a great inspiration because Mr. Hughes does not stand alone as the central figure. Mrs. Price Hughes has had quite as much to do with the organization of that great Mission, and is revered as much as her husband, and her name stands for as much in England as does that of Hugh Price Hughes.

The devoted band of the "Sisters of the People" has opened a new avenue of usefulness for women, and all over the country girls of opportunity and education have joined that movement, and have given their lives to the people of the slums, becoming real sisters of the people — not in name only, but actually in fact.

I was much interested in a little incident that occurred in a part of London in which I have a personal interest. I remember that, during the great coal strike, I came from the north and went down to attend one of the Sisters' meetings in that district. I was endeavoring to explain to the women of London that they ought not to grumble because the coal was then at such an exorbitant price, because they ought to stand by their brothers and sisters in the north who were holding out for a righteous cause. I was working with Mr. Hughes' Sisters at the time, and was one of them for that particular moment. A poor woman, after the meeting, shook hands with me and said, "Ain't you glad, sister, that we are none of us tempted by having anything of this world, that we are able just to go our way, and we haven't got all of that burden laid on us?" And it made me realize how completely those women live with the people, understanding their needs, and are a very part of their lives. And it is by just such work as this that Mr. Hughes has by his Mission positively transformed all that district around Soho, which used to be one of the darkest spots on our civilization.

But Mr. Hughes has done more than that. And the reason that I would like just for a moment to dwell upon his work is because it has undoubtedly placed the cause of the Wesleyan Church in England on an entirely new basis. He has stood for the belief that it is utterly impossible in the Christianity of Christ to draw a hard and fast line between the religious and the secular, but that everything is religious if it is considered from the true light in which Christ would have us look upon it, and that the presence of Christ is as much to be sought at the polling booth and the House of Commons as in the church and chapel and the prayer-meeting. He has publicly denounced those men of immoral life who have sought to obtain entrance into Parliament, even though by so doing he has alienated and offended members, and prominent members, of his own church. He stands on Sunday afternoons in those conferences to talk on living questions of the day, and to present them to people in a light in which he believes Jesus Christ would have looked upon them. And the result is that that hall is packed with the young men and the young women of our city, eager to hear, eager to learn, eager to ascertain; and going out from that place they bring to bear upon those living issues the only real influence that can ever make politics and municipal government and public affairs that which, I believe, is the great mission of this age — the transformation of man from the darkness of being separated from religion into an integral part of the highest portion of the religion of God.

I may, perhaps, be allowed to dwell for a moment on some of the transformations that have come over our life in England, social, municipal and political. I hope that I shall not detain you too long. I feel that these questions are vital, not to my own country only, but vital to the welfare of the world. And we as Christians, as men and women who believe in the real uplifting of humanity, sometimes have to face an entire transformation of the ways in which we have been accustomed to look upon these questions, and to ask to see them with a new light and with new eyes because of the changing necessities of the age.

The idea of the brotherhood of man and the solidarity of humanity has grown in England, I am thankful to God to say, in a manner which is almost miraculous to those who have been looking upon these public questions for the last five or six years. We appeared before that to be in a stagnant condition. The indomitable difficulties that surrounded the old ideas of caste and position; the deep-seated prejudices that hedged away women from public life, and from any positions in the churches; the almost insurmountable barriers that kept the working-classes in a position as degrading as it was desperate, appeared to be to us at that time almost hopeless; and I can recollect, only six or seven years ago, when Mr. Hughes first began those conferences, the Christian Church was startled and said, "Is this religion? How dangerous a departure must this be, when Mr. Hughes is discussing secular questions on Sunday afternoons, and people are actually applauding!" But the result has been, I think, to absolutely demonstrate the fact that the highest thought of God was behind this change. I believe that the transformation that has now come over the greatest metropolis of the world with regard to its municipal government is due to the fact that, whereas Christian men and women stood aloof from such government before, they have now taken the stand that it is a part of their lot, and their duty to their brother and sister man, to devote their talents, time and money to making that great metropolis really "a city of God," following the prayers which with their lips they have all prayed — "Thy will be done on earth as it is in heaven." And the London Council that has faced these great and almost insurmountable evils bravely and wisely and well, is today, I venture to say, a body of men who command the respect of every man and every woman who cares for the welfare of humanity, whether they may agree with their political program or not.

The reason surely of this has largely been that the activities and the sympathies of the Christian Church have been called into action, and they have become a living and a felt power upon all these great hitherto so-called "secular" questions. It is a by-word in England now; it is a word that strikes terror to the evil-doer; it is a word that means menace to those who live selfish and individual lives; it is the greatest threat that can be held up to all who are endeavoring to build up self on false foundations — the Nonconformist conscience. And the Nonconformist conscience has become a power felt and dreaded throughout the nation. It is very well for a class spirit to sneer and to say that the Nonconformist conscience is the conscience of the prude and the insolent and the Pharisee, and all the other names that have been heaped upon it; and it is the greatest reproach to that historically old Established Church that the conscience of the nation that was against the evils of the land is the Nonconformist conscience.

And tonight I must admit — although there may be many in this audience who perhaps may not receive the assertion — that one of the reasons why such hope has come to us with regard to the better management of our municipal and political life is because — by the influence of such men as Hugh Price Hughes, Dr. Parker, Dr. Clifford, and many others — the women have been called as the home-guard; they are needed as the recruits to the army that has fought so long alone. And I rejoice to say that I was proud of that detachment of women who went to Washington to stand for the position of women in the church at the Ecumenical Conference some years ago. I know that we have no better friend than Mr. Hughes upon all the questions that relate to woman. He has taken, I think, a just and true view of the enormous importance to the world of the straightforward influence that women can bring to bear upon all the great questions that affect humanity. Everybody has believed in what I must call "the back-door influence," but Mr. Hughes has opened the portals wide of the "front door," and asked us to come in by what we consider the "legitimate way." I still believe that the great church represented here is going to show to the world its recognition of the fact that women have been its mainstay, lo! these many years.

I am also glad tonight to think that the church in America which is here represented has taken so splendid a stand as to personal total abstinence by its ministers. I would we could say as much in England; but I regret that until the last few years it has been as difficult to get the ministers to see their individual duty towards the temperance question, and the absolute necessity of their example, as it has been to get the laity to face the question. I think that, on the whole, the Wesleyans of England have been perhaps more aroused to the vital nature of this question than any other denomination. But I also feel how far we are behind you in this matter. There is many a Wesleyan minister in my country with whom I have pleaded for the sake of the people in a town absolutely given over to drink — so that, with a population of only four thousand, we had thirty-two saloons — to be a personal abstainer, and yet he could not see his way to doing it, even though he was teaching a weekly "Band of Hope." You can readily imagine, therefore, how great a stumbling-block this is to the work that we are endeavoring to carry out in a country where not only the men are cursed with drink, as they are here, but where, alas! and we say it in deep humiliation, the women are as much cursed by inebriety as the men themselves; where the saloons are filled with women; where the shadows of the swinging doors at night tell the story of the women there, with babies in their arms; and where the little barefoot outcast children remind you of the homelessness of the children of the land.

When we bade adieu to the great temperance leader, Miss Frances Willard, in London's largest hall, there was enacted a scene that I think will remain long in the minds of those who beheld it. It was an object-lesson in the temperance cause that perhaps sank deeper even than the eloquent words uttered on that occasion, because what the eye has seen the mind receives

most readily. But there was no woman's heart there that was not perfectly impressed by what they beheld that night. One of the Sisters of the People, who works in perhaps the most outcast district of London, brought with her to the hall thirty ragged children, just as she called them from the gutter. In that brightly-lit hall were assembled some of the richest, some of the most educated, and some of the people from the best part of the city; but in the midst of the banks of flowers, in the midst of the pealing organ strains, with the velvet hangings surrounding the auditorium, there tramped upon the platform a procession so sad and sorrowful that many heads bowed and tears fell down on the cheeks of almost every woman in that great assembly — thirty children, barefooted and ragged, their arms bare, their clothing hanging loosely on their little backs, with dirty faces and matted hair; little girls holding babies in their arms; hatless little boys looking wonderingly around; children whom you might have passed out in the drift of London and not thought about it, but brought there, in contrast to that scene, they were living epistles read of all men, showing what shameful differences exist between the rich and the poor. They stood there, that little band, and then softly sang the beautiful hymn of that White Ribbon woman who has only so lately gone out to sing hymns in the great Beyond — the song that is to know no end, —

"There's a shadow on the home;
Many hearts are sad today."

And as they softly sang those verses, one by one, from across that great hall there came the echo — the type of what is echoing the world over; and a White Ribbon band of children marched up the aisle, holding aloft the White Ribbon that now girdles the world for purity and temperance, singing in voices triumphant, —

"We are coming to the rescue,
We are coming near tonight;
And for tokens of our sorrow
We bear the ribbon white."

No better emblem of what the temperance work is, could ever be given to any city in this world — a work that stands in line for the banishment of legalized and organized evil in the midst of our civilization, and for the equal purity of man and woman; which stands for the banishment of opium from that race which we pretend to Christianize; which stands for the uplifting of the down-trodden and the great revelation of the real brotherhood of humanity.

I believe that the song sung there that night is being sung the world over. To us comes the cry of those that seem almost desperate in their misery, in their wretchedness, and in the down-trodden conditions that civilization almost seems to emphasize, and we want to hear the echo, the echo that is to be borne along the waves of the Christian Church — "We are coming to the rescue." I do not know how we are going, we do not know in what seemingly impossible way we are going, to settle this question or that; we may be puzzled to know how to adjust labor and capital — but we are coming. We are coming in the great light that called us first to go — coming because we can do no other. And here in this land I begin to read the same red lines we have had in the old, and I see the great free hands of this magnificent country already beginning to be bound in the fetters that have held us so long — but we are creeping up, hope is coming! Then I begin to feel that the danger signals are out, and that danger does not come from the great hooting mob, but rather from a little circle of men who are coming to absorb power as though it belonged to them. The danger comes from that false civilization that can induce a man because he has millions to ignore the bitter cry of those that want, but who, in the moment when his heart is torn with a great bereavement, tries to find consolation by covering daily the cold stone of the tomb with lilies of the valley that are to cost $40,000 a year. These are the dangers to which, it seems to me, the nation needs to look. These are the lights that tell us that there is a rock ahead on which every country founders if it does not steer its bark by the rough, horny hand of toil for the benefit of the many as against the few.

I think that if I were asked for the figure who at this moment seems to me to have taken the widest views upon the questions that affect the welfare of the world at large — much as I may disagree with him on the position he has taken with regard to my own sex — I should point to Mr. Gladstone. Standing as he does looking over and almost seeing stretched out before him the Land of Promise that is over there yonder at the very end of his career, he can speak as he lately did of the conscience that is not national, but world-wide, because the sufferings and the wrongs and the woes of every nation are the business of all. And as he views the sufferings in distant Armenia, which are a disgrace to civilization and will stamp shame upon my nation unless it faces it and maintains the treaty entered into, I believe that Mr. Gladstone's utterances are prophetic of that better day when, instead of disagreeing, I shall come to this new land and speak the words that are on my heart and tell of the dangers that I see, and you will go to my land and tell me of the wrongs of the old civilization that can be mended by the new, and we shall agree to look upon men and women as one great family, with one great Father. Then we shall no longer be afraid of the criticisms that may be given the one to the other, but rather we shall feel that what concerns the welfare of England instantly touches the best interest of America, and tends to lift the nation's civilization and make all the truer the liberty of America's races, the standard of the old nation, and bring fresh hope to her sons and her daughters.

The world is full of change, and I, if I dare to bring a message from the Old World where things are changing before our eyes so fast, would not be afraid to change, for I believe it is only the stagnant that is still. It is the river that rushes on so fast that we can hardly follow the flowing waters, that moves pure and sweet and clean; and it is because the times are rushing and old institutions are changing, giving place to new, that we can look up and thank God, and believe that there is a vitality in humanity, in Christianity, that pervades all things, and that all things will be made new.

EVERETT O. FISK.

President Boston Methodist Social Union.

Everett O. Fisk is of Methodist ancestry, the son of Rev. Franklin Fisk, of Auburndale, Massachusetts is his native State. He is an alumnus of Wilbraham Academy, and graduated from Wesleyan University in 1873. In 1875 he became New England agent for the educational publishing firm of Ginn & Co., holding the position for ten years. In 1885 he established the Fisk Teachers' Agency in Boston, which speedily won recognition and standing in the educational world. Two years later offices were opened in New York and Chicago, and subsequently in Washington, Los Angeles, Minneapolis and Toronto. These offices practically cover the country, and form undoubtedly the most important system of teachers' agencies in the world.

Mr. Fisk was converted at the age of fourteen under his father's ministry, and he is now an active member of Temple St. Church. He is prominently identified with the most progressive movements in our Methodism as well as with much outside Christian work. He is a member of the Wesleyan Association, president of the City Missionary and Church Extension Society, on the board of managers of the Deaconess Home, and president of the Social Union; also a director of the Boston Y. M. C. A., member of the board of managers of Little Wanderers' Home, vice-president of Evangelistic Association of New England, and member of the executive committee of the Municipal League of Boston.

In 1882 Mr. Fisk was united in marriage with Miss Helen Chase Steele. His brother, Rev. H. F. Fisk, D. D., is a professor in Northwestern University.

Music was then rendered by the Malden Quartet, after which the chairman said: —

We have known Miss Willard a good many years as very pronounced on all great moral questions. We have recognized her as a great reformer among the women of America; and I have been more thoroughly persuaded today than ever before that Miss Willard is a reformer. She has tried to reform our executive committee, and Dr. Brodbeck and Bishop Foster, and a woman must have a deal of courage to undertake reforms of that kind! Her plan was to make over the program, and I do not know but I should acknowledge that we all consented to the arrangement under violent protests, but, in deference to our generosity, she reciprocated and concluded to let us go on our own way. As to the committee, we felt that we were honoring her and her friend, Lady Henry, a good deal more by giving them the full time and full liberty of speech than to have the time taken up by several other speakers. We are delighted to have with us our sister Methodist, our representative temperance woman, a representative woman in all of the great reforms of our land, a woman in whom we trust more than in any other of our American women to lead on the great work which she has undertaken, with others, for Christianity, for temperance, for God. I have very great pleasure in presenting Miss Frances E. Willard.

Miss Willard was received with the Chautauqua salute amid great applause. She said: —

Brother Chairman, you are very generous, and these happy Methodists are good to look upon, and make me most at home in every thought, affection and purpose. The reform that I supposed my good Brother Fisk was referring to, is that I asked him, in the most simple-hearted, offhand way in the world, who were the women officers of the Social Union in Boston? I did not mean, you know, that they should have all the offices, but "a fair divide," as they say in the West; and probably it was not the least impertinent to ask the question, because I belong to the Methodist Social Union in Chicago, and from the beginning we always had women among the officers. So "I wot it is through ignorance I did it."

I very much enjoyed what our English guest has said, as you did, and I wonder if you do not think it is a happy thing for a sort of Sojourner Truth that has been peregrinating a good while with her valise to have such reinforcements as that, to have a stateswoman come from the other side, and then go back to the other side, and then probably round the world, and everywhere so speaking and so living as to help and build. It is easy to tear down, it is difficult to build. The builders are few and they grow weary, and the veterans look around them in in church and state, in home and school, and everywhere, for those younger, brighter, blither spirits that in their ardent hands shall take the work and bear it on.

I like the Methodists for a good many reasons, and one is, because they are not afraid of the next thing; and most particularly, as a sort of radical Methodist, I like the New Englanders, for I think they are in the very forefront of our battle. You know they need not be afraid of the next thing any more than of the last; it will be the last pretty soon. And though yesterday was a very nice sort of a day, and this has been a good day, "tomorrow" is the red-letter day of all the calendar. It was made to be so because "it is better further on."

I like our Methodist people not only for the reasons I have mentioned, and not only because they understand, as Lady Henry has told us, "The only changeless thing is change;" but also because they are an inclusive rather than an exclusive sect of creation. They look right down through society, through its nutritious layers generally, asking about its somewhat, sometimes, undesirable under crust, and they never pretend they like the upper crust better, or if they do it is very unwise for them and against their traditions. They go the way the waves run, and where the wave in its solid part goes, there the white-caps follow; they do not lead. Abraham Lincoln said: "God must have liked the common people, He has made so many of them." The common people heard Him gladly whom they loved best. The common people carry all our reforms. It is the common people who are not willing that the army of humanity should sets its pace by the last lagging step in the final battalion.

When I used to go away out West to those new villages and towns, where I could see the end of the world from the end of the street across the prairie, and find four or five little pepper-boxes of churches, I always said as I alighted at the railway station, "Will you be kind enough to indicate to me which of these churches is the Methodist?" And when I found the Methodist minister, I knew that there would be somebody that was going to help me and give me a strong, friendly hand-clasp, and say: "Why, yes, Sister Willard, I will do anything for you. Command me." And when I went down South, a woman, a Yankee woman, an abolitionist Yankee woman (fearful combination that it was), it was the Methodists that took me in and bore me along and helped me. And so I think we are a pretty cosmopolitan sub-division of the human race.

And then I like the Methodists because they are good to woman folk as a rule. You know John Wesley, away back and away back, wrote to a young woman that thought she had a message from God: "I would not deny it, my sister, but when you lift up your voice, take the occasion to be quite at a distance from where some Methodist minister is preaching, and not at the same hour, lest you might take away his audience." What other founder of a great religion ever spoke after that order? Here they are so terribly literal, some of the divisions of the church universal. In New Jersey, a certain branch, a very respectable, very dignified and well-to-do branch, put itself on record in a perfectly legitimate and consistent manner by saying that its interpretation of Paul was such that it could not let women sing in the choir, and it did not. A hundred-years-ago Presbyterians! And Lady Henry Somerset told me that they were so literal in a certain church in her own England that, to her knowledge, a dear excellent sister who had been brought up under that *regime* was so afraid that she might not carry out the instructions of the great Apostle that required that, when a woman spoke or prayed, she should have her head covered, that, being called on to lead in prayer in a parlor unexpectedly, she actually took what they call the "antimacassar" — the chair tidy — and arranged it on her head! And we Methodists, who do not pinch the letter, but who believe that the "spirit giveth life," laugh at her; but she was so perfectly consistent if the "letter" is the fullness that we are to receive. The Methodists have a sort of large and liberal construction. They do not believe that you are to hold to one particular statement and let the others go scot free. They do not say that you are to regard at full weight and emphasize every one of the declarations I have alluded to, and not literally obey that beautiful command, "He that hath two coats, let him give to him that hath none." My brothers, look in your closets when you go home, and see how many coats you have got, if you want us to be "silent in the churches." But then, like the other ministers, I believe myself to be exhorting those that are not here.

They are a beautiful tribe — this tribe of John Wesley. I like them because they are real, whatever their faults, and they have any amount that people will tell on some other occasion. They are really the bone and sinew of the temperance movement in this country. Not only, dear Lady Henry, are our pastors, so far as I have ever known, without an exception testotallers, but the man in the rank and file who is not had better hurry up among his friends. He will not get put forward very much in the esteem or

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good words of his neighbors, because away back ever so far John Wesley saw this vision, and he was not only an antislavery man, but a temperance man for all the word implies. I am thankful to God that I was reared up in a temperance home, and that these principles of which we have been thinking tonight were as familiar in our methods as household words. I look upon the reverend, majestic figure of the former president of our University at Evanston, and I remember when those locks were dark. I remember at a revival meeting he beckoned so kindly with his hand, and said to us students, "Hadn't you better come? Hadn't you better come?" No tongue has uttered in this generation such burning, blazing, blistering words against the liquor system as Bishop R. S. Foster. They have gone to the ends of the earth; they have been words that were winged, and when our church rises to their level — as God grant she may — when she reaches to the level of the declaration of the Board of Bishops: "It cannot be legalized without sin," then, Lady Henry, we will hide our diminished heads, for we shall not be radicals any more, but they will be radicals, and all will stand together, and register at the ballot-box the declaration of Wesley's band, "The saloon must go."

And I like the Methodists as I remember a speech from Bishop Simpson — God bless that hallowed memory! — when he stood up in Indiana before a group of young ministers around the altar where they were to receive from him the authority to preach the Gospel, and he said to them in his fatherly fashion, "My young brothers, I want to give you this admonition: always stand by the development, the liberation, the enfranchisement of women." You may say that that was like a "draught of water to a thirsty soul." Sometimes when I have seen good and great men whose motive and whose action I did not dispute as being what they thought was true and right, I have said in my heart, "Oh, for an hour of Gilbert Haven! Oh, for an hour of Matthew Simpson!" And I have remembered Erastus O. Haven, who, when he was invited to become president of our University, and who was at the head of the Michigan University — and then had no one who could excel him as a college president unless the president of Harvard University — wrote to a conservative trustee at Evanston: "I will give up my present position and come to the Northwestern as president if you will remove all hindrances to the complete participation of women in the privileges of the University." So you may imagine that as a woman, a radical, a reformer, I cherish with love and devotion the memory of these great and good and true men who have borne and labored and had patience.

There is a charm about our Methodist men that I hardly find elsewhere. I remember once in our own town, when for just once the Conference was coming — that had never been there, and would not be there again in a generation — how each man in their committee voted unanimously to ask and invite one of their Methodist sisters to make the speech of welcome to the great Rock River Conference. Do you think I should not be grateful, and always have a friendly, honest word to speak of my Methodist brethren? And, even though they have not let us into the General Conference by quite such a big entrance and wide-open front door as we expect, they will at the very next session; nevertheless and notwithstanding, I think they will do that which they deem to be right, and that they are nearer now "than when they first believed."

Over in a New Jersey city I once sat in a Woman's Foreign Missionary Society meeting, conducted by our excellent friends of the Presbyterian denomination. The pastor of the church stood in his pulpit; the sister officers of this Society sat on the side, down below. He went down and took the manuscript from the president, and came up, and read it, and took it back to her; then he went to the secretary and took her paper, and went up and read that, and went down; he got the report of the treasurer and read it, and took it back. They seemed to think it was all "beautiful." The committee nodded their heads, and looked so pleased, and for the life of me I could hardly keep a straight face. I thought it was whimsical; I thought it was grotesque; I thought it was piteous, because I was a Methodist and might enjoy a larger liberty. And I believe there are those here, among the younger class, these bright, attentive faces, that will live to see the day when to keep any human being, of whatever color, or nationality, or sex, out of any place on the round earth that that person can adequately fill, will be simply grotesque and whimsical and pitiful. Let the best stand candidate for these. Any brain by the most patient study; any heart by the mellowing of life's discipline; any will and purpose by the undergirdings of God's Spirit — let each one be all he can, let each one be all she can, and then, by specific gravity, which in the last analysis will always work when hindrances are taken out of the way, let each go to his or her own place! And we shall have ever so much nicer times. I do not know what my brothers think about this meeting; but I think it is exceedingly probable that you have enjoyed yourselves more than when you come all alone by yourselves. The very picture of this hall, lighted up by the different colors, the smiling faces, the little quips and ways and manners of women added to the dignity of men, gives a background and a basis. How beautiful it is! What color and form and aerial perspective the panorama of society will take on when the women are everywhere on the face of the earth that anybody goes.

I believe that we ought to have the motto "womanliness," because if we are going to have a nature like man when we come into the larger kingdom, why, then it will be very monotonous. If we cannot bring in some new element, then we would better stay out. They have done splendidly after their way of doing. But we would come in for the bettering of humanity, because the whole is better than any of its parts. You cannot get away from that. I believe the presence of good women ought to be the touchstone of every institution's fitness to survive, and if they cannot be tolerated there, then the institution cannot be tolerated. Of course that may not be so. But you and I have to tell how it is with us in our own homes, and mean the very best we can, and say, "Such as I have give I unto thee."

It is a great and wonderful question that our dear English sister has talked to us about — this question of the greater number, the seventy-tenths, the people that forge forward with the work of their hands. It would be a great deal better for all of us if all did some good work. I do not think I should have had to have any vacation or gone away from temperance efforts if I had not worked and performed with my head; if I had been a gardener; if I had been out in the broad fields, as I used to on the farm; if I had exercised steadily and strongly and brought to maturity the whole system to perfection. And if those other people had been more at school, why then they and you and I would have been better comrades because we should have had more subjects in common, and they a richer and better time in their own minds when they keep company with these resources. My mother used to say, "Frank, if you don't study, you won't have resources." I believe, dear brothers and sisters of the larger hope, that the time is coming when we shall all work with our hands and our heads, and be in better health and heart.

This question of labor and capital: It has the new form and figure — two hands, the left not so strong, choicer, served by its fellow, decorated with rings; the right hand forceful, vigorous, ready, ingenious. If one gets ahead, away from the other, the left, or capital, is likely to get the worst of it in the last analysis; but if they could meet and join their forces, then there would come the very best to each; and if they would but clasp in prayer together, if the concrete spirit of brotherhood could descend into their hearts, what a happy, heavenly place this earth would be!

I verily believe it will come about. We do not know when or where or how, but, as Lady Henry said, it will come about, and I would like to stop in my life for it. Just like the little coral worker — it works its work, and it takes its little calcareous form to lift the reef. Nobody but itself knows it is down there, always lengthening and widening, and after a while the white column comes above the waves and then the winds bring seeds from islands and continents, and the earth flings down the green carpet of the grass, and trees rise, and homes are sheltered among the boughs, and there is a new population and a new world. We miss it if we do not remember how the little creatures worked, and put themselves in to make the beautiful, homelike island. So may God grant to you and to me the grace, the grit and the gumption to put in what there is of us to help that oldest family, that grandest institution that the world shall ever see — we call it the Firm, the firm that has a name and style that never changes, the firm that never has a defalcation, the firm that never goes into bankruptcy, the firm that never dies — We, Us and Company.

The Malden Quartet favored the audience with another selection, and Bishop Foster said: —

I want to say a word before these friends retire. I think you will all appreciate it. I judge that we are all of one mind — that we have been wonderfully favored tonight. I doubt if we fully appreciate the favor. I think you will upon its suggestion. We have been favored by the presence and addresses (the ladies will pardon me) of the two most distinguished women upon the surface of the earth now. I have uttered that without the slightest doubt. Our American Queen, pre-eminent in her sex, the wonderful woman of her time, and supported by the aristocracy of English blood, equal in dignity and worthiness and intellect — we have heard two of the most remarkable speeches we have ever listened to, and I desire that we should make some expression of our appreciation, not simply in the applause that we have rendered, but by rising and giving this signal of our appreciation of these wonderful women.

All arose, giving the Chautauqua salute, amid great applause. The Malden Quartet then sang, and the meeting adjourned informally.

The Conferences.

N. E. Southern Conference.

Providence District.

A very interesting paper was presented before the Methodist Ministers' Meeting in *Providence*, Jan. 28, by Rev. G. W. King, D. D., of Taunton, his subject being, "A Plea for the Reunion of Christendom." Its reading provoked a most vigorous discussion, which continued until an unusually late hour. No one who heard the essay believes that Dr. King is on his way to Rome. The reunion that he advocates seems to most of us quite impossible and in most particulars undesirable, believing as we do that union of spirit together with the holy rivalry of the Christian denominations secures better results than could possibly be obtained through organic union. A very large number was present to enjoy the paper and hear the discussion.

An important work has been undertaken by the churches in Providence, which promises much in the work of rescuing the perishing. This organization is known as the "Providence Association for the Support of Local Missions," and began its work a few weeks since. Rev. Dr. Moore, pastor of the Central Congregational Church, is president, and Rev. Dr. Bixby, of the Cranston St. Baptist Church, is the secretary. The movement is a union one on the part of the churches. Rev. W. S. McIntire, of St. Paul's Church, represents ably the Methodist Episcopal Church. The Association has assumed the financial responsibility of the Rescue Mission work on Clemence St., and has rented a large house at 96 Mathewson St., to be used as a Rescue Home for fallen women. The Home will accommodate fifteen members, and will be in the charge of Miss Mary Hopkins as superintendent. The work has opened very hopefully. The friends of the movement have already furnished some rooms, and there are now several inmates receiving the help so kindly proffered. The location of the Home is a very good one, and the prospect of its great usefulness is even now apparent.

The Sunday-school connected with *St. Paul's Church* is enjoying prosperity, its maximum attendance for many years being reached, Jan. 20. Charles A. Bixby has recently been re-elected superintendent. He is a wise and enthusiastic leader in this department of church work.

The fourth quarterly conference at *Attleboro* showed by the various reports that the church is doing a most excellent work, and that the departments are in a very flourishing condition. Nearly six hundred members constitute the Sunday-school. The class for the religious instruction of children numbers fifty-five. Prayer and class-meetings are well attended, and the spiritual condition of the church is good. On pleasant Sunday mornings the audience fills the church. Methodism is evidently growing in favor among the people of this busy village, and has a constituency of about sixteen hundred. The financial outlook indicates that the bills for current expenses will all be paid before the close of the Conference year. This is a remarkably good showing, since this place has felt so keenly the pressure of the hard times, and the church has expended during the year $200 for charitable

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purposes. The ladies have also raised and presented to the board of trustees $100, which will form a nucleus for a sinking fund with which to pay the debt on the church property. The benevolent offerings of the people will be fully equal to those of last year, with the probability of an increase. A very delightful spirit of harmony prevails here between pastor and people. By a unanimous vote the return of the present pastor, Rev. G. E. Brightman, was requested for the third year. X. X. X.

New Bedford District.

Fall River, North Church. — A good interest prevails in this church, with increasing attendance at all the social services. The Junior League holds interesting meetings, and two of its members have recently been received on probation in the church. The Mercy and Help department has collected clothing, etc., and made a contribution of $5 for the Deaconess work in the city. Books to the value of $30 have recently been added to the Sunday-school library. Rev. W. R. Ridington is pastor.

Whitman. — The pastor, Rev. O. A. Farley, called on 94 families of his congregation on New Year's day, and in all but three instances found some members of the families at home.

Osterville. — The work in the charge is prosperous. The finances are in good condition. The Young People's Aid Society have redecorated and rearranged the chapel, making it a very convenient and inviting room. They have also assisted materially in meeting the current expenses of the church. Rev. O. E. Johnson is closing the third year of a successful pastorate at Osterville and Marston's Mills.

Somerset. — Union meetings are being held by the Congregational, Baptist and Methodist Churches under the leadership of Evangelist Gill. About forty have expressed a determination to commence a Christian life, and each of the churches shares in the awakening. Rev. W. F. Taylor is pastor of the Methodist Church, and joins heartily with the other pastors in sustaining the evangelist and in carrying the work along. The interest is still on the increase.

The Fall River High School class of 1896 is again in mourning. Two of its most popular members — Miss Susie E. Terry and George B. Fisher — were drowned by skating into an opening in the ice, Monday evening, Jan. 28. Three young men, members of this class, were killed by a railroad collision as they were returning from a sleigh-ride, Jan. 31, 1894. This new disaster revives the old sorrow, in which the whole city shares. Miss Terry was a member of St. Paul's Methodist Episcopal Sunday-school, and her funeral was attended by the pastor, Rev. A. J. Coultas.

CENTENNIAL NEW BEDFORD METHODISM.

Jesse Lee wrote in his diary under date of Friday, Jan. 30, 1795: "I rode to New Bedford and put up at Mr. George Easts'. I gave them a sermon at night on Romans 13: 10. The people were quite solemn. It may be remarked that this is the first Methodist sermon ever preached in this town." The centennial of this event was deemed worthy of commemoration by the churches which are the fruit of that long ago planting. These include the churches in Acushnet and Fairhaven as well as the five churches in New Bedford.

These commemorative services were very appropriately commenced on the exact centennial, Jan. 30, 1895, by a union love-feast in the Pleasant St. Church in charge of the pastor, Rev. C. E. Harris, D. D. The large chorus choir of the church led the congregation in singing hymns of the olden time. With testimonies, reminiscent of the past, expressive of the joys of the present and the hopes of the future, the allotted hour passed all too quickly. About 400 were present at this service.

Sunday morning these centennial services were resumed in the Pleasant St. Church, in charge of Presiding Elder Ela, all the pastors participating in the introductory services. The sermon was by Bishop E. G. Andrews, from the parable of the mustard-seed. The Bishop noticed the statement which is sometimes made that Christianity has reached the height of its power and is on the wane. From a review of the past hundred years he showed what progress Christianity has made, in extending its borders, in affecting the condition of nations, in a clearer understanding of divine truth, in greater catholicity, and in a clearer and more general sense of personal responsibility for the salvation of all men. From this review there is left no basis for the pessimistic claim that Christianity is a spent force, and that the world is growing worse instead of better. The sermon was a good tonic for those who are disturbed by the jibes and sneers at Christianity, which are too frequently found in the secular papers and magazine literature. This was Bishop Andrews' first sermon in New Bedford, and it was greatly enjoyed by the large audience which filled the church.

At 2.30 o'clock, in the County St. Church, a Sunday-school mass meeting was held, at which R. F. Raymond, Esq., of Allen St. Church, presided. Deeply interesting addresses were given by Miss Mary E. Austin, of County St. Church, on "The Beginning of Our Sunday-schools;" Mrs. C. G. Winslow, of Fourth St. Church, "School Reminiscences of Fifty Years Ago;" Mr. James Ede, of Fairhaven Church, "The Church and the School;" Rev. George B. Nind, of the Portuguese Church, "Our Youngest School;" Mr. B. F. Penney, of Pleasant St. Church, "The School of Today;" and Mrs. Franklyn Howland, of Acushnet Church, "The School of the Future."

A union Epworth League meeting was held at 5.45 P. M., in County St. vestry, and was conducted by Rev. B. F. Simon, president of the District League.

At 7 o'clock County St. Church was again filled, James Taylor, Esq., presiding. After appropriate opening exercises, Mr. Leonard B. Ellis, of County St., read a very interesting historical paper, giving an account of the introduction and growth of Methodism in New Bedford and vicinity. From this paper we learn that the first Methodist sermon was preached in New Bedford, Jan. 30, 1795, and probably in the house of Mr. George Easts, which is still standing. The most of the preaching in this vicinity by the Methodists for several years was at Acushnet, and it was not till 1817 that a class was formed in New Bedford. The first quarterly conference was held Nov. 22, 1820, George Pickering, presiding elder; and the first Methodist church in New Bedford was erected the following year, 1821. This paper was a valuable contribution to our local church history, and the Methodists of New Bedford should see that it is put in form for preservation and for a wide circulation among our people.

Following the reading of this paper Bishop Andrews gave a stirring address on "City Evangelization." After noting the great increase of population in the cities over that in the country, and the tendency to flock to the city, he set forth the necessity for Christianizing our cities, and stated that this is to be done by individual effort to reach individuals and bring them to Christ and into obedience to His great law of righteousness. When men are brought into right relations to God it will lead them to right action with reference to the great political, economic and moral questions of the day. The Bishop closed his address with a very earnest and tender appeal to his hearers to enter upon the new century of Methodism by a new consecration to God and to service for humanity. He then led the people in a prayer of consecration in which many hearts united.

Exceptionally fine music by the respective choirs of the churches where the services were held added much to their interest. This day and its exercises will long be held in pleasant recollection by the Methodists of New Bedford and vicinity. N. B. D.

New Hampshire Conference.

Manchester District.

The pastorate of Rev. G. H. Hardy at *West Rindge*, is proving very successful. The Sunday-school has doubled its numbers during the year, and the congregations nearly so. A series of meetings resulted in the starting in the Christian life of about thirty persons.

Peterboro is being stirred by the power of God. The little Methodist flock have been pleading for a revival of God's work for a long time. Meetings have been held for two weeks in charge of the pastor, Rev. C. A. Reed, and there have been some wonderful manifestations of the power of God. At this time some fifteen have been converted, and the prospect is that there will be a breaking up and more will yield to God. This old town, saturated with Unitarianism, is hard to move; but the power of God can stir any sort of formalism or irreligion.

An old-fashioned revival meeting is in progress at *Hillsboro Bridge*. Over thirty have been to the altar, most of whom give evidence of having found the Lord. Rev. T. E. Cramer is pushing the battle very earnestly.

The most wonderful revival in the history of the town of *Antrim* is now in progress. It has been a union of four churches. For months the pastors have noticed a rising tide of interest. Union meetings were held for a month, and souls found the Saviour. Then Rev. J. A. Haines, an evangelist, came for ten days, and at this time about 160 in all have taken a stand for God. Of these about one-fourth have signified their desire for the Methodist Church. The oldest inhabitants say that never has the town been so stirred in religious matters. Rev. C. E. Eaton is very happy in the work. In six weeks he has spent only four evenings at home. A new barn worth $500 has been added to the parsonage. This will be a great convenience.

The Sunday-school at *St. James', Manchester*, Rev. L. D. Bragg, pastor, has reached the largest membership in its history — 194. Of these about one-third have joined during the present year. The congregations never were larger than now, and there is an excellent general interest. One was converted during the Week of Prayer. The reports as given at the fourth quarterly conference were very encouraging.

A very fair measure of success attends *St. Jean's Church*. While the people itinerate a great deal, thus taking many out of the congregation, new faces are seen, and it may be that, as in the persecution of the early church they were scattered abroad and went everywhere preaching the Word, so these frequent movings of the people may aid to spread the Gospel of the kingdom and bring others to a knowledge of the truth. Rev. T. A. Dorion keeps the printing-press in operation, and some excellent literature is the result.

The union revival services at *Newport* have added about thirty probationers to the church. The pastor, Rev. H. D. Deets, is taking hold with much vigor and is rallying all the forces of the church for a victorious campaign.

Two young men have recently been converted at *Grantham*.

Union evangelistic services at *Claremont* resulted in about one hundred starting in the Christian life. What proportion of these will fall into Methodist hands we have not yet learned.

We rejoice that the revival spirit is so general. Every charge needs one. Every pastor should resolve to have one. B.

Dover District.

St. Mark's, Lawrence. — The pastor writes: "The special union services during the Week of Prayer were profitable to our church. There have been three conversions since the union meetings closed." Christmas brought the pastor's household $25 cash and $10 in comforts. Finances are healthy, and the Epworth League and Sunday-school are prosperous G. W. N.

Concord District.

Laconia. — Lakeport having been absorbed by the new city of Laconia, the former Lakeport church has taken to itself a new and honored name, and will hereafter be known as Trinity Methodist Episcopal Church of Laconia. Standing as the edifice does on the shore of the lake, it has been secured and the site improved by the building of a strong wall and filling in between the shore and the church. The cost was $140. The year has been one of general prosperity. Fifteen have been added to the membership of the church. Union services, embracing the seven or eight pastors of the city, have been profitable. The pastor, Rev. W. J. Wilkins, has deservedly the favor of the people he serves.

West Thornton. — Pastor Tisdale is now on his fourth round, visiting the people. All the people are included, as his is the only church in the township. He has another township also (Ellsworth) where he is equally faithful and diligent. Four persons have recently decided to enter upon a Christian life. The quarterly conference unanimously invited the pastor to return to them another year. His fine new sleigh — while he was driving to the church — lost part of its rave and received other damages, and the writer came near enough to losing his arm, in a collision caused by a careless driver (not Mr. Tisdale).

Moultonboro. The spiritual tone and condition of the finances indicate health and life. The sum of $150 expended on the barn and shed have put the parsonage property in good condition. Rev. G. A. McLucas has won the people in one year so they say he must remain the second one.

South Tamworth. — A drive of eight miles in a blizzard wind and in clouds of whirling snow brought the writer to this place for a Sabbath afternoon service. For three successive winters a severe snowstorm has signalized the presiding elder's visit to this region. But for the kindness of Mr. Wm. Mason, ready in each case with his horse — one indifferent to snowbanks — it is not easy to see how the situation could have been mastered. With his help and that of the stage, the trip of forty-three miles on runners was accomplished without great discomfort. Four

[Continued on Page 12.]

A STRANGE BENEFACTOR.

Remarkable Story of How a Man Helped Relieve Suffering in Hundreds of Homes.

(*From the Brooklyn, N. Y., Standard-Union.*)

There is a curious character in Blissville, the southern extreme of Long Island City, who is known to everybody, including children, as "the doctor," although his advice has always been gratuitous and he has but one remedy.

Joseph J. Myers, "the doctor," is the proprietor of the Homestead Hotel, where a *Standard Union* reporter found him last night.

"What is the secret of my remedy?" he smilingly observed, in response to a question. "There is no secret. Neither am I a doctor; and there hasn't been one in my house for almost a quarter of a century. My doctor stands up there on the safe in the form of Perry Davis' Pain-Killer, and under no circumstances would I allow myself to be without a bottle.

"I was once afflicted by ulcerated sore throat, and my position became so critical that three physicians, who had been called in consultation, gently broke the yarn to me that my days were numbered. An application of Pain-Killer was suggested. I tried it. A week later I was back at my work.

"A few weeks afterwards a neighbor's wife was stricken from the same affliction. I sent a bottle to her, and in a few days she came to my house to thank me for having saved her life.

"My oldest boy, last winter, was attacked with inflammatory rheumatism. I applied Pain-Killer and drove every vestige of the malady out of his system.

"My two boys were brought through a siege of diphtheria, at a time when the disease was widespread, and the Pain-Killer's success with them induced me to send a dozen bottles to neighbors whose children were also prostrated. In every instance it affected a cure. That's why they call me "Doctor" in Blissville."

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Mrs. M. A. Holt.

We shiver in the winter's chilling blast,
And wonder why its icy touch of death
Should come to blight the bloom so sweetly cast
Upon the earth by summer's gentle breath.

'Tis strange we murmur when we know so well
That while dead Nature wears her shroud of snow,
Her pale, sweet lips still speak and gently tell
That she again will bring fair summer's glow.

For out of death a fairer life shall spring,
As from the chrysalid so brown and old
A beauteous creature comes on silken wing,
That wears the brightest touch of sunlight's gold.

New Berlin, N. Y.

Thoughts for the Thoughtful.

Life appears to me too short to be spent in nursing animosity or registering wrong. — *Charlotte Brontë.*

* * *

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.
— *Whittier.*

* * *

I find the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it — but we must sail, and not drift, nor lie at anchor. — *Oliver Wendell Holmes.*

* * *

A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. The great dead stone beside it is more imposing; only it will never be anything else than a stone. But this small blade — *it doth not yet appear what it shall be.* — *Drummond.*

* * *

There are great tracts of life in which either of two courses may be right, and we are left to the decision of choice rather than of duty; but high above all these, let us see towering that divine necessity. It is a daily struggle to bring "I will" to coincide with "I ought;" and there is only one adequate and always powerful way of securing that coincidence, and it is to keep close to Jesus Christ and to drink in His spirit. Then, when duty and delight are conterminous, the rough places will be plain, and the crooked things straight, and every mountain shall be brought low, and every valley shall be exalted, and life will be blessed, and service will be freedom. Joy and liberty and power and peace will fill our hearts when this is the law of our being: "All that the Lord hath spoken, that *must* I do." — ALEXANDER MACLAREN, D. D., in "Christ's Musts."

* * *

If I might only love my God and die!
But now He bids me love Him and live on,
Now when the bloom of all my life is gone,
The pleasant half of life has quite gone by.
My tree of hope is lopped that spread so high,
And I forget how Summer glowed and shone,
While Autumn grips me with its fingers wan,
And frets me with its fitful windy sigh.
When Autumn passes then must Winter numb,
And Winter may not pass a weary while,
But when it passes Spring shall flower again;
And in that Spring who weepeth now shall smile,
Yea, they shall wax who now are on the wane,
Yea, they shall sing for love when Christ shall come.
— *Christina Rossetti.*

* * *

The mind is like a hostelry where crowds pass in and out, and the pavement is worn by many feet; or an exchange where the products of every land are handled; or a palace made for a king, but invaded by a mob. Is there anywhere a power that can marshal these thoughts? Resisting the entrance of those that have no right to intrude, and promoting the regulation of those that justly claim admission! The Apostle says *the peace of God* can do it. He quoted from his own experience when he said: "The peace of God shall garrison your hearts and thoughts." When that peace is within, ruling there, it reduces chaos to cosmos, confusion to order, as a gentle mother in a family of boisterous children. — *Rev. F. B. Meyer.*

* * *

The breaks in the landscape caused by the broadest rivers are indeed an impediment to man and beast, but they are no hindrance to the bird. It can pass as easily, as merrily, over the expanse of the Mississippi or Amazon as it does over the moving shadow upon the field of grain. At that high altitude, in that serene air, it is impossible to feel the obstructions that lie on the lower levels. And in the same way, when men are caught up by the Spirit, when they are borne upward by the strong wings of love and trust, they move over the mysterious chasm of death as if passing over the shadow of a summer cloud. It is the capacity for the life eternal, and, better still, the experience of it, that establishes the connection of the here and the hereafter. Love may be differently conditioned there and here, as Lazarus and Joseph of Arimathea show it differently conditioned in time, but, however conditioned, the soul of love is the same in all worlds. The stream of death is very real to the heart that clings to the objects of its love and veneration. It is the appalling and apparently impassable break in the expanse of being. Because on this side and on that there is the "tree of life," the soul may pass through the river singing like Bunyan's pilgrim, although no one may know the full meaning of the mystic song. — *Rev. George A. Gordon, D. D.*

* * *

Bereavement forces the soul to recognize its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts feel their helplessness and then call on God for the comfort that is not within reach. They see visions, have revelations, and doors are opened the key to which is forged out of some grief. The ties of earth are loosened that we may be bound by stronger cords to heaven. The cruelty of death imbues us with a longing for immortality. The surgeon cuts in order to save the body, and when it is all over we bless the knife. God wounds because a wounded soul needs sympathy and consolation, and can only find them in thoughts of another life. — REV. GEORGE H. HEPWORTH, in "Herald Sermons."

THE WIFE ELEMENT IN THE METHODIST MINISTRY.

VI.

Mrs. L. P. Tucker.

The wife element is a great element.

1. The importance of any wife's influence is beyond dispute. A man may be rich or poor, high or low, still the one thing which is most likely to influence him is the woman whose life is a part of his, whose path is identical with his own. The home life makes or mars the public life of any man; and, subtle as it is, the influence of the wife is the greatest factor of the home life. The silken threads of woman's influence become cables that may "remove mountains."

2. The wife's influence is still more potent in the ministry. Ministers are usually devout Christians, loving and honoring their wives in the true sense of the Scriptures. The more a man truly honors his wife, the more she can help him. We are influenced most by those we love most. Unconscious influence is the greatest influence. Men unconsciously become like their ideals and idols.

3. The minister is influenced by his wife not only in the domestic relations, but in the discharge of his public duties. The wife inspires her husband in the pulpit by her attendance and appreciation of the services. Many a poor sermon has been set on fire by the attention of the wife in the pew.

4. The wife may exert an influence on her husband and on the charge by her personal appearance. Every one admires a beautiful woman. They enjoy especially a beautiful pastor's wife. I do not refer to handsome face and figure, but the beauty which is the expression of a beautiful soul.

"What's female beauty but an air divine,
Through which the mind's all-gentle graces shine?
They, like the sun, irradiate all between;
The body charms because the soul is seen.
Hence men are often captives of a face,
They know not why, of no peculiar grace;
Some forms, though bright, no mortal man can bear,
Some none resist, though not exceeding fair."

5. Moreover, the wife influences her husband's career. A minister's career is made by the things that fire his ambition and encourage him. A cheerful wife makes an optimistic minister, and an optimistic minister is a successful one. Nothing is surer to give a man the blues than a mope in the home, who finds fault with his work, bemoans her sphere, criticises the parish, and is a jarring discord among the people. And nothing is more sure to dwarf a minister's career than a chronic case of the blues. A cheery home and encouragement when the world criticises are better than a column of newspaper puffs to turn a minister toward the climbing sun of an honest and honorable career.

The demands made upon the minister's wife.

1. Though the wife of the minister, and not of the charge, still there are demands made upon the time and strength of the "mistress of the manse" which cross no other threshold. The parsonage must be always ready for the transient caller, the unannounced guest who comes to spend the night, and representatives of various organizations and benevolences who visit the minister in the interests of the charge and in the interests of themselves. The parlor should be always swept and garnished for the unexpected wedding party and for the lynx-eyed parishioner who "just drops in" because that's the most comfortable place to wait while the grist is being ground or because the pastor's company is the most agreeable while the horse is being shod. Then there must be meals at unseasonable hours for a husband who has a funeral to attend at a distance or a special service on a remote part of the charge. While she meets these domestic demands the chances are that the family purse is too shallow to afford a single servant unless sickness or something unusual demands it. Then the minister's wife must adapt herself good-naturedly to a parsonage that, likely enough, was built to suit the tastes of a parsimonious committee, and to furniture that was bought to please a woman of different tastes and a family of different proportions.

2. In the church the conspicuous position of the minister's wife makes her a target for votes and for calls to numerous and varied official positions. Not unfrequently her talents, her education and her opportunities fit her for their discharge, or it is much easier for the ladies of various societies to put her at the head of them than to shoulder the cares themselves. So the minister's wife is expected to be president or secretary of missionary societies or kindred local ladies' organizations. She is asked to have charge of the religious instruction of the children, whether in Junior League or children's class. Often she must be superintendent of the Sunday-school and sing in the choir, besides being a leader in all the benevolent work of the church — even to helping pack the missionary barrel. When there is special religious awakening in the church and many are working for the unsaved, she must lead the van — must see this wayward boy and that wild daughter, and with heart and hands already full she must add more care and work for the love of her Master.

3. Not the least of the duties of the minister's wife result from her relations to society. Of course, like any woman, she must return her social calls and make pioneer calls upon the new-comers. Like all neighbors she must visit the aged and the sick and the afflicted. She is also expected, with her husband, to dine with families where his position makes him a bidden guest. And, last of all, she is expected to accompany her husband to weddings and funerals where his professional services are demanded, or to receptions and social gatherings where his relation to society compels his attendance.

How to meet these demands.

1. Meet them with a courage which "mounteth with occasion."

2. Meet them with common sense. No one person can do all these things, so do the best she can and get the good sisters of the charge to do the rest.

3. Meet them with a determination to follow the dictates of her Christian conscience as it is enlightened by the Divine Spirit. Do the right as it seems to her, and God will honor her effort.

4. Meet them with a will which responds "yes" to any call the Lord sends.

5. Meet them with the thought constantly in mind — I am serving God. My account is to be rendered to Him that sitteth on high, who has a heart of mercy and knoweth the weakness of our frames.

6. Meet them with the promise always in mind: "Lo! I am with you alway, even unto the end of the world."

Bradford, Vt.

A FAREWELL TO "HERALD" READERS.

Mrs. Mary D. Wellcome.

[Not only the many personal friends of MRS. WELLCOME, but that wider circle who have read her contributions to religious periodicals for so many years, will be saddened to learn that her consecrated life is nearing its end here on earth. Cancer is the terrible disease that is steadily destroying the body, but her undaunted spirit looks forth triumphantly as the time draws near for her entrance upon life eternal. In a touching note accompanying her article, she says: "During the wakeful hours of last night it came to me very forcibly that I must write a farewell for the HERALD. I have not written much of late with a pen, but mostly with a pencil as I lie on my back. I asked the Lord to give me strength for the work, and He has done it. I sat up and wrote the entire article without weariness."]

FOR many years I have been wont now and then to give through ZION'S HERALD a bit of testimony or an article about the lovely flowers the Lord hath made. Now I am nearing the valley of the shadow of death; not *dark* valley — simply a shadow — and I would fain speak once more to the many friends whom I cannot otherwise reach. Under the ravages of a terrible disease beyond the help of medical skill, the earthly tabernacle is rapidly breaking down, and the departure therefrom to the house above is not far distant unless God Himself arrest the malady and bid me live. "To live is Christ, to die is gain." "To depart and be with Christ is far better than to abide in the flesh," and I know not that it is needful that I live for any further work for the Master. I choose that the will of the Lord be done whether by my life or by my death. I am wholly His, and He has a right to do what He will with His own. "At eventide it shall be light." It is light — all light. The anchor holds. Praise the Lord! Kept in perfect peace, I have no fear of being left to walk through the valley alone. The Good Shepherd will guide me safely. He says, "I will never leave thee."

Pen Pictures.

A lone farmhouse. A family altar where, morning and evening, the Scriptures are read and prayer ascends to God.

A father, standing beside the table on which is spread the food, asks God's blessing on it. Having partaken, he rises and thanks God for the food. An old-time custom, now obsolete, but always observed in this father's home.

A little maiden brought up in the "nurture and admonition of the Lord," instructed in the Holy Scriptures, committing portions to memory to recite in the Sabbath-school. How much better this sort of training than to have been taught dancing, and allowed to go to gay parties and worldly amusements. Thank God for old-fashioned Methodist parents!

* * * * * * *

Scene — a Methodist church standing on a hill in dear old Gardiner, Me. A young girl kneeling in one of its pews believes on the Lord Jesus Christ and is accepted and justified. She confesses her new-born hope ere the meeting closes. From that hour, fifty-five years ago, she has been a witness for Jesus.

How memory lingers around those far-off days and lovingly recalls the faces of those godly men and women who long ago fell asleep in Jesus. Dear Fathers Russell, Sprague and Marston, who used to sit in the "amen corner" of the gallery, and were not ashamed to cry out, "Glory," "Amen," "Hallelujah," as the good pastor uttered some stirring truth that fed their souls; and he never rebuked them as disturbers of the peace! There were the dear fathers and mothers in Israel — Plaisted, Day, Lawrence, Harding, Avery, and Father Aleff, an Englishman, who had the odd habit of touching his forehead with a finger every few sentences when he prayed. Great have been the changes in that old Methodist church which has nobly stood her ground and been an honor to her name, and few are left today who were members fifty years ago.

The youthful maiden felt convicted, when in the freshness and sweetness of her new experience, that her life must be fully consecrated to the *service* of her divine Master. She must seek to save souls. As a preparation she needed the "second blessing," and for this she was much more deeply convicted than for justification. Not under condemnation for sin as before, but for the cleansing from inward depravity rendering the soul susceptible to temptation. The blessing was clearly distinct when received, and its effects, though weakened at times, have been abiding.

Soon she was called with a special calling to write for the Lord. With limited education and no literary talent, this seemed an impossibility; but when the effort was made, the help was given, and for fifty years she has contributed volumes of matter to the periodical to which her first communication was sent. Her second article was sent to the *Guide to Christian Perfection*, and for twenty-five years, under an anonymous signature, she contributed to its columns, and since, over her own, occasionally. It became a passion to write. The field widened extensively until she found representation in more than fifty periodicals, among them the *Advance* and *Interior* of Chicago, to which she has contributed for several years, the *Independent* of New York for ten or more years, *Boston Journal*, *Christian Intelligencer*, *Methodist Recorder*, *Morning Star*, *Portland Transcript*, twenty-five or more years, etc. This shows how the Lord can qualify the most unqualified whom He calls to His work. None need ever fear He will call them to do anything He will not give ability to perform.

From thence, or rather in addition to this pen work, much other was added, and she was led step by step into more public service, until the ministerial Conference at Portland examined her for a local preacher's license. It was granted, and renewed year after year until the backward step and un-Methodistic resolution was taken at a General Conference that women must no longer be granted a license, thus driving from her fold several highly talented women into other churches.

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And now, as the writer looks back through the long vista of years, in the light of eternity, she feels assured that not one step taken on the lines here specified has been a mistaken one, for God hath set His approval to every one of them. Not one was sought — all were suggested; and she had only to enter the open doors. Whatever of influence and usefulness has marked my life must be dated back to that period when an unreserved surrender was made to God of my whole being for service.

The mistakes of my life have been many; imperfections, failures, have abounded. Often have I had to fall in self-abasement before God because overcome by temptation, and plead the cleansing blood, appropriating it afresh. Never have I seen the hour when I could claim any favor of God on the ground of personal merit. There has ever been a deep sense of unworthiness and a sole reliance on the merits of the Lord Jesus Christ. By grace alone I have been saved, am saved, and will be saved eternally. All of the past is under the blood.

The little church with which I am now con-

nected consists of only a dozen members, I think, yet they have services every Sunday afternoon, the pastor from East North Yarmouth coming, or his substitute. A class-meeting is sustained. This day of small things will, we hope, end in far greater.

I would be so glad if some of my old-time friends (or any others) would write to me. I am confined to my room, largely to my couch, and necessarily am many hours alone. Letters do comfort me and help divert from the pain. You must write, hoping for nothing in reply, for I write but little now.

If any one would like a little memento of the writer, she has a recently published tract of fifteen pages entitled, "The Simplicity of Faith Illustrated by Personal Experience," which she will send on receipt of two 2-cent stamps. For two cents more, another tract entitled, "First the Faith, and Then the Witness."

And now, dearly beloved, pray for me. Farewell!

Yarmouth, Me., Jan. 23.

THE HOME LAND.

O Home-land! O Home-land!
I close my weary eyes,
And let the happy vision
Before my spirit rise.

O Home land! O Home-land!
No lonely heart is there,
No rush of blinding anguish,
No slowly dropping tear.
Now, like an infant crying
Its mother's face to see,
O Mother-land! O Home-land!
I stretch my arms to thee!

O Home-land! O Home-land!
No moaning of the sick,
No crying of the weary,
No sighing of the weak;
But sound of children's voices,
And shout of saintly song,
Are heard thy happy highways
And golden streets along.

O Home-land! O Home-land!
The vail is very thin
That stretches thy dear meadows
And this cold world between;
A breath aside may blow it,
A heart-throb burst it thro',
And bring in one glad moment
The happy lands to view.

O Home-land! O Home-land!
One — Chief of all thy band,
One — altogether lovely,
One — Lord of all the land,
Stands, eager, at the gateway;
The Bridegroom waits His bride;
And resting on His bosom,
"I shall be satisfied."

— *Selected.*

BUSY WOMEN.

FEW distinctions appear to me so undesirable as that of the "busy" woman, as if, forsooth, there were anything extraordinary or even particularly praiseworthy in the situation it describes. I do not admire the busy woman, nor the condition of mind, body and estate in which the woman whose friends think of her as busy moves and has her being.

I do admire with my whole heart and soul the woman who has work to do and does it, and gets it out of the way. There *are* people who are not forever engaged in the machine shops and factories of life, in its kitchens and drawing-rooms, its highways and byways; they so plan and so carry forward their occupations and engagements that they now and then have leisure, have time to pause, take breath, rally their forces and then go on again. It would hurt none of us to take a hint from nature, who has vast affairs on her hands all the time, but who never suffers herself to be moved out of her regular routine to any great degree. Go into her orchards and vineyards, her fields and her gardens, when the fruitage and the harvest and the bloom are well-nigh over, and you will see how beautifully and tranquilly she, the ever young, the ever fair, rests after her labors and in them.

"All the ladies are so busy," writes my friend from the far-off Southwestern city, where women used to have the charm of repose. "The girls are so fearfully busy," I read in a sweet girl's letter — bless her heart for the adverb, meant to express American and youthful intensity, but dear to me because, in sober and honest every-day English, I do think it the statement of a "fearful" fact. "Mamma is so busy," says my boy acquaintance; "I've been wanting to talk a thing over with her and come to a decision, but the fellows are pressing for my answer, and I'll have to go ahead myself."

"No; I don't see my wife any more," complains a professional man. "She is even busier than I am myself, and we salute each other in the distance and bid good-bye to companionship. It's not her fault; it's her misfortune and mine."

Busy? Yes, the truth must be owned, but busy about what? In towns, with Monday morning and Wednesday afternoon and Saturday evening clubs, classes, *coteries*, receptions, committees, associations, societies, etc., with studying this thing and that, with adding town housekeeping to individual home-making, with going to lectures and discussions, and *musicales* and art exhibitions, and launching this elocutionist, and raising funds for that asylum, and putting health, life, energy, strength, all there is of power in womanly physique and helpfulness in womanly sympathy, into excellent and admirable channels, into activities against which let no man raise hand or voice, but the cumulative might of which overwhelms the busy women who tug at them until they suddenly drop down and drift into nervous prostration or kindly death.

Busy, in the country, with less absorbing yet equally health-draining work, which includes a great deal of drudgery of the relentless and nerve-exhausting type, and a great deal of traditional and supposed-to-be-essential drudgery, which is offensive to God and murderous to the women who practice it.

My sister, every needless bit of a task which you undertake — needless, mind, simply because you were brought up to believe in a certain mistaken old adage that

"Satan finds some mischief still
For idle hands to do" —

is, whatever you may fancy, a sin. To work is entirely honorable and virtuous. To rest is equally honorable and equally virtuous. To be a woman of occasional leisure is as much your duty as to be a busy woman, driven by a motive power which forces you to incessant occupation.

"Change of work *is* rest," says a gentle and deprecating voice in my ear. "To a certain extent, yes," I reply; but whether always it is rest enough I wonder, and am not convinced as I look about me. I think that most of us, some voluntarily, others involuntarily, some because they are caught in the wild whirl and cannot help themselves, some because they have a horror of idleness or of being thought lazy — most of us, for one reason or for another, do very much more than we ought. We are worn out too early, and then we hug to our souls another old adage, "Better to wear out than to rust out," as though there were any question of rusting in the matter.

Let me tell you what comes of idle hands when they are a mother's or a wife's. Satan does not find mischief for them, not at all. They learn a trick of straying softly over a schoolboy's brow, of caressing a husband's work-worn palms, of smoothing out a girl's puzzles, or lying folded and at ease in their owner's lap, while her face loses anxious lines and her eyes close, and she forgets for a brief space some of her ever-present cares.

I would be very glad if to our multitudinous clubs this winter we might add this one, the Do-nothing-take-one's-comfort Club, where busy women might learn how to grow idle and take life less fiercely. — MARGARET E. SANGSTER, in *Congregationalist*.

About Women.

— Mrs. Harriet Duterte, a colored woman, is one of the most successful undertakers in Philadelphia. She has carried on the business for about fifteen years. She furnishes hearses, carriages, and all the requisites for funerals. Mrs. Duterte is a sister of William Still, of "Underground Railroad" fame.

— The girls in the school of the Woman's Foreign Missionary Society at Nagoya, Japan, made plum blossoms to decorate the rooms of the sick and wounded Japanese in the hospital at that place. They also distributed oranges, and the greeting of the school prepared by a senior pupil.

— The secular and religious press all over the country having circulated the report that Mrs. Livermore has retired from the lecture platform, she authorizes the *Woman's Journal* to state that it is a mistake. She has merely determined to make no more lecture engagements that will keep her away from home over night. Her many years of hard work have told upon her strength, and her physician insists upon this limitation of her labors, at least for some time to come. Mrs. Livermore will continue to lecture in Boston and vicinity, and she expects to be even more active than before in the work of the Massachusetts Woman Suffrage Association, of which she is president.

— To the late M. Duruy, the French historian, are due many of the privileges France has given to women. He decided that women who could pass successful examinations in medicine had as good a right as men to become doctors; he instructed professors of the College of Medicine to encourage women students; he licensed public classes for women who wished to receive as good an education as their brothers, thus starting the movement for the lycées for young girls that are now being organized throughout France; and he had the Sorbonne classes opened to women. He also sat to a woman, Miss Nellie Jacquemart, for his portrait, which afterwards won a place of honor in the Salon. The moving spring of his action in all this was the love he had felt for his dead daughter, and to pay a tribute to her memory. — *Harper's Basar.*

— Dr. Ida E. Richardson, of Philadelphia, is one of the most successful women physicians of the country, her income being estimated at $10,000 a year. When asked recently how she had built up her practice, she replied: "I cannot understand my success myself. I have had more of a struggle in overcoming the prejudice of family and relatives than in the outside world. I have never had nor asked for influence. Every patient, in hospital or private practice, has been treated as I would like to be treated were I the patient. This I have tried to make the rule of my work. The increase of my practice is due altogether to my patients recommending me to their friends. I believe there is a wonderful opportunity for women in the medical profession. But they must be true women, practicing for the love of the work. As for the prejudice and opposition against them by male practitioners, that will die out entirely."

— Dr. Louise Fiske Bryson, who has made a study of the nerve needs of women, thus advises her sex concerning rest: One reason, she says in the *Christian Advocate*, why women get too tired is that the memory is overtaxed with trifles. There are too many things to remember. An effort is made to carry in the mind all manner of small necessities, engagements, measures, petty duties, and details that it is always better to hand over to pencil and paper, to a memorandum book or journal. This can be called upon at all hours. A diary less than four inches long and two and a half inches wide is one of the best for this purpose. There is a page for every day in the year; pages for memoranda, where can be recorded such facts as the amount of goods needed for any garment or for trimming, the size of gloves, stockings, and shoes, the number of the bank book, bicycle, etc., and for addresses, which are always wanted for ready reference. An errand or engagement for a certain day is put down, with the address, on the page where it belongs. When the errand is done, the engagement kept, a line is drawn through the memorandum. At night this artificial memory is reviewed. Anything forgotten is transferred to the next page and marked off on the original pages by little crosses instead of straight lines. Thus nothing is left unthought of, and the work of each day is roughly blocked out in advance. Banish unnecessary self-control and self-denial.

Little Folks.

CAUSE FOR COMPLAINT.

"I don't like grandma at all," said Fred,
"I don't like grandma at all,"
And he drew his face in a queer grimace —
The tears were ready to fall;
And he gave his kitten a loving hug,
And disturbed her nap on the soft, warm rug.

"Why, what has your grandma done?" I asked,
"To trouble the little boy?
Oh, what has she done, the cruel one,
To scatter the smiles of joy?"
Through quivering lips the answer came,
"She — called — my — kitten — a — horrid — name."

"She did? are you sure?" and I kissed the tears
Away from the eyelids wet,
"I can scarce believe that grandma would grieve
The feelings of either pet.
What did she say?" "Boo hoo!" cried Fred,
"She — called — my — kitty — a — *quadruped!*"

— *Dumb Animals.*

BETTY'S VALENTINES.

Olive E. Dana.

IT was the very loveliest work in the world. How nice of Cousin Fay to tell her about it! Truly, it wasn't a bit dismal to have to stay in with a dreadful cold — though the coasting was "splendid," and Betty "hated to be absent" — when the little Counsel Calendar said "February 13," and one could be doing such lovely, jolly things as this.

I must tell you just what it was. When Betty had been counting up her Valentine money, and getting help of all the older folks as she tried to reckon how many it would buy and how much she should pay for each one, and when she was going about with a doleful pucker under her brown bangs because, count and contrive as they might, some of those she had put down on her list must be left out, Cousin Fay Adams had said to her, —

"Why don't you make them yourself, Betty? Then you can send all you've a mind to do. And they're ever so much nicer, you know."

"But I can't write verses, nor paint, nor draw, nor — nor *anything!*"

Cousin Fay laughed.

"Come into my room after lunch, and we'll see about it," said she.

So by-and-by Betty tapped at her door, and, being bidden to come in, found Miss Fay at her writing-table, with a number of loose sheets of drawing paper before her, with a little box of paints and two or three brushes.

"See, Betty," she said. "This is the sort of Valentine I meant. I happened to have all these little sketches I made once — Kate Greenaway figures, they call them — and you can have them, if you like, for your Valentines. Some of them you can touch up with the paints, you know, but some are prettier just as they are. You can print the name of the little friend you want to send it to in the corner, with your own, if you like — you print so nicely. And under some of them you can put these little verses I've picked out. Here's one I've done to show you. Do you like it?"

"I *guess* I do!" said Betty. "It's just *splendid!* Anybody'd like to get one of these. Thank you lots and lots, Cousin Fay, for telling me, and for the pictures and paints and all. I never thought of anything like that."

Cousin Fay laughed, and helped her carry the sketches and paints down to the library, where, in her own corner, she was soon busy with her Valentines.

She had worked on them two long afternoons, besides the whole of that morning, and a pile of them now lay in her own drawer in the secretary, with the dainty envelopes beside them that Cousin Fay had promised to address for her. Betty's list lay with them, but two or three of the drawings remained. She took up one of them and looked at it.

"That's the prettiest of all, just as it is. If 'twas colored 'twould be homely, with that girl stooping so, sideways. I declare, it looks like Milly Farr. It's just the way she twists herself round sometimes when she walks. I've a great mind to color it, and put a few more lines in, so she'd notice the hitch, and send it to her, with her name under it, in big letters. Hateful thing! I ought to do something to pay her for stepping in ahead of me in our history class. I was always head before. I guess this would take her down a little. Everybody's so sweet to her. I don't s'pose she knows how she does look to folks. She'd find out now, if she got this! I won't put my name to it — not but that I'd just as lief — but," with a little shame at doing such a thing and then concealing it — "but I wouldn't humor her!"

Milly Farr was Betty's schoolmate. She was lame, and walked with a "hitch," as Betty had called it, or, rather, a painful limp that no contrivance could quite hide. She had always studied at home till quite lately, and only her mother knew how hard it was for her to enter Miss Johnson's little school. To be sure, you quite forgot the poor, shortened limb when once you knew Milly, and the girls loved her; but Milly was a little shy still, when she remembered. And now Betty was going to *make* her remember, and let her think, not knowing where the unkind thing did come from, that any or all of her little mates were noticing and despising her deformity.

Perhaps Betty's conscience told her this as she sat, brush in hand, thinking, and wondering who Milly would think did send the Valentine.

"She won't guess *me*, I don't b'lieve," said Betty to herself, "because she thinks we're friends — and we did begin to be. I don't know as I ought to. 'Tis kind o' mean; but 'twas mean of her to get ahead of me. P'raps I'd better not, that way. I've got 'em for all on my list — hers wasn't down."

The clock chimed for the half-hour, and Betty, looking up, spelled for the second time that day the morning's text: "Bear ye one another's burdens, and so fulfill the law of Christ."

"A great many people have something to carry," mamma had said. "And if we are trying to do as Christ did, we shall try to help them to bear their loads or to forget them. There are a great many ways, if one is only looking out for them."

Now what a hard, heavy thing it was, as Betty and the other girls saw it, that Milly had to carry! How much she must need to be helped!

"Maybe," said Betty, very slowly and softly, "maybe here's a way to help her a little. I guess I'll send it just as it is, and here's a verse left — the loveliest one there was. I kept it for some one particular, and couldn't think whom it fitted. I'll put that under it, and her name with it, and mine in the corner and send it. She'll have it to-morrow morning."

Betty was dull and tired next day — the "reaction" mamma called it, though what that was Betty did not care to ask. Her Valentines were done, and it was not time to expect any answers. She had looked at those that had come to her over and over. Mamma and Cousin Fay went out after lunch, and she tried to read, but found it lonesome and dull by herself.

The bell rang and was answered, but Betty took no notice. It could be only cards for mamma and Fay. Then, suddenly, a great bunch of roses fell into her lap, and some one kissed her, saying, —

"I thank you over and over. It was the dearest Valentine I ever had, and so good of you, Betty! Here at home sick, and thinking to send it to me! And such a dear verse! Only I didn't deserve that, Betty, I know I didn't."

And there were tears in Milly's blue eyes as she spoke.

"But I know you did, and do!" said Betty, ready to cry, too, but determined not to. "If you don't, nobody else does. And now do take off your things and stay till after tea with me. I'll show the Valentines I had, and how I did those. You may want to do some, too, for some of *your* friends."

Augusta, Me.

Editorial.

MEANING WELL.

THERE is a vast difference between merely meaning to be right and really being right. The best of intentions will not mend the cup; unless the glue be good and well applied, the pieces will fall apart. Unless the weapon be fully furnished and the aim be true, the lion crouching for a spring will make a meal of us in spite of our desire to have it otherwise. Facts are facts, and so remain, however much we may wish them not to be. There is but one right. If we have missed it, so much the worse for us. Our purposing not to miss saves us from blame if we took all available means, but it will not save us from uncomfortable results. This is wholesome doctrine, and not the less so that it is scarcely popular. But it has the signal merit of being true.

THE BRIGHT CLOUD.

SUFFERING is remedial when rightly received. Troubles are the tools by which God shapes us into beauty and usefulness. Sorrow is Mt. Sinai where one may talk with God face to face if he will not be afraid of the thunder and lightning. The black threads in the loom are as essential to the perfection of the pattern as are the white. Trials are the rough file to rub the rust off our virtues; they are the sharp, whirring wheels that cut and polish the jewels of character; they are the fiery furnace purging away the dross that the pure gold may appear; they are the medicines, bitter but healing, that cure us of our moral maladies. Sanctified afflictions are the shadows of God's wings. They show us our weakness, and drive us to Christ. They wean us from the world, and draw us toward heaven. Hallelujah for the cross! The truest philosophy and the purest Christianity are one.

FOUR WAYS WITH TROUBLE.

AS to trouble, men are four. Number one is overwhelmed, goes down beneath the waves, and rises not again. Number two just manages to keep his head above water; but what a time he has of it, how loud and strong his lamentations, what a pitiful object! Number three swims easily out and does not mind it much; he gets wet, but he is a philosopher and soon dries himself, making no fuss about it nor coming to any harm. Number four feels the force of the flood as much as the other three, but he is so encased in rubber that the stream only tosses him forward on his way and he exults at the strange means God has taken to promote his progress. Defeat, devastation, peace, triumph — which will we have? The Almighty is able to make His children victorious over all their trials, turning them into means of grace for which hearty thanks can most fitly be given. It is possible not merely to bear them with patience and resignation, but to exult at the glorious results therein wrought.

Lincoln.

ABRAHAM LINCOLN, the sixteenth President of the United States, was born in Hardin County, Ky., Feb. 12, 1809, and died in Washington, D. C., April 13, 1865. In many respects he was one of the most remarkable men who ever appeared in the history of the Republic. His life abounded in surprises; elements apparently antagonistic entered into his character; he was at once a simple citizen and a sagacious statesman.

In his tastes, characteristics and methods he was eminently American. Though of English descent, he owed nothing distinctively to the social order or institutions across the water. The family tradition fades as we trace it back toward the seaboard, and his connection with the root in the Old World becomes utterly lost. The forces which entered into his life were all American. Reared in the atmosphere of the New World, he was controlled almost entirely by motives which operate upon the people of the Republic. Washington was more visibly connected with the old home; the institutions of the past had their share in shaping his character and giving color to his life. Lincoln was unlike the "Father of his Country" in this particular; he was the child of the New World and the new conditions brought about by the discovery and settlement of a virgin continent. Without the culture and finish of the Old, he possessed the vigor, enterprise and adventurous temper of the New.

As an American Lincoln belonged to the type of the great middle West. In his time he was a frontiersman. The family had floated from Pennsylvania into Virginia, where his father was born, and then to the new lands of Kentucky where the future President first saw the light. But while he was a mere child his father, who had not become rooted in the soil, hastened on to what is now Spencer County, Ind. In this new region the young life of Lincoln took shape and gathered the forces which were to make him a power in the great West and in the nation. He found his place in the advance guard of civilization; rail-splitting and boating were among the honorable occupations in laying the rude foundations of new commonwealths. To his honor be it said, he joined in the roughest and hardest labors of the period, as one born to toil and burden-bearing. In his tastes, interests and aspirations he became identified with the section which did so much to mold his great life, and whose destinies he, in return, did so much to shape and guide. While a patriot, broad as the Republic, he also, in an emphatic sense, belonged to the far West of the first decades of our century. Tradition took him back to Berks County in Pennsylvania, while experience had made his life fast in the prairie States.

Unlike Washington, Lincoln belonged to a depressed class in society. As far back as we know anything of it, the Lincoln family was poor. The moves across the country seem to have been so many attempts to improve the condition of the household; but the attempts were, to a large extent, in vain, since we find the extreme Western home still characterized by poverty, in the midst of which the son grew up. But while the Lincoln family was poor, it was never pauperized. It is only commanding characters that can endure poverty without becoming mean. Jesus Christ retained His great manhood though living in extreme poverty. What is remarkable about the Pilgrims is their possession of great elements of character despite their narrow and depressing conditions. Though poor, they were never mean people; they had none of the qualities of the spaniel or the cur; they neither cringed to power nor snarled at misfortune. Though reared in indigence, Lincoln did not belong to the poor white trash; the poverty to which he was used was honorable and furnished a spur to ambition. He never intended to die in the condition into which he had been born. If born low down, he climbed to the position of the great commoner; he made the very struggles through which he passed the evidences of a noble life.

Above all, Abraham Lincoln is a rare example of self-help. To rise from the ranks to the supreme command is a feat few can ever perform with the best helps; to accomplish it by one's own exertion is little less than a miracle. Few individuals are ever more dependent on their own exertions and resources than was Lincoln. How little in his home or neighborhood on the frontier to inspire him! There were hardly any schools; the few which existed were of the poorest; and, what is more than all else, he was hardly in them a half-dozen weeks in his life. There were no educated people about him; he was one of a class inured to continuous and severe toil. In spite of these disadvantages he learned to read; he studied law; he became a foremost man at the bar of his locality. What lad who reads the Life of Lincoln need ever despair? However meagre his opportunities, he may attain honorable position when once his ambition is kindled and appetites and passions are bridled and held firmly in hand. The mastery of self is the mastery of the world. America thus places high up in the roll of honor, next to that of Washington, as an inspiration to her humblest sons, the name of one who climbed honorably from the obscurest place in society to the most commanding position in the gift of the nation. Nations and ages will hail him as the wise leader in a period of revolution, the practical and tactful ruler, the unselfish and far-sighted statesman, and as the liberator who lifted four millions of slaves to the rights of manhood. The broken shackles of a race crown his monument.

Rev. Adoniram Judson Gordon, D. D.

THE announcement of the death of Dr. Gordon, on Saturday morning last, produced a shock like that received two years ago when it was said, "Phillips Brooks is dead." Neither of these men, in what they were and in the work they were doing, had a duplicate. The Protestant Episcopal Church then lost its most valuable representative, and the Baptist denomination is now bereft of its pre-eminently useful and influential minister. Both were taken in the very hour when they seemed ripest for largest usefulness and when the cause of Christianity most needed them. Though so utterly dissimilar in many respects, yet they were alike in much. No two men were really so great who seemed so little to realize their greatness. Called as each was to leadership, neither ever spoke or acted as if conscious of occupying such representative position. They found the truth, each for himself, in peculiar lines, seized it, revealed it, interpreted and uttered it with intensity but with a charming catholicity for those who reached different conclusions. The truth not only set them free, but the possession of it made them exuberantly joyous.

Dr. Gordon was revered and loved too much for us to write of him calmly at this hour. The shock of his death still paralyses. We can only announce his decease, and tell, as to a friend, something of what he was. For years he had stood, to us, as the incarnation of goodness, reality and spiritual seership. As a religious teacher we delighted to sit at his feet. When our own spiritual barometer ran low we went to his church to look into his face, to be led by him in prayer, to listen to him as he "opened up the Word" that we might be spiritually refurnished. We heard him preach that twenty-fifth anniversary sermon. He was like himself, and did not try to be anything else. He apologized for preaching such a sermon at all and for the necessity of saying so much concerning himself. He disclaimed the credit of what had been accomplished in the twenty-five years' pastorate, and mentioned by name many of the men and women to whom the credit should be

given. "To God be all the glory," he said, with much emphasis. He also said: "I have been accredited with being a great executive minister. I am not, and I never possessed the ability. In the first years of my pastorate here I desired especially that I might become an efficient leader of this church. I prayed for such executive ability as I saw in other ministers, and tried to cultivate it, but I did not succeed. At last, as if by direct revelation, I saw my mistake. God showed me that if I was filled with the Holy Ghost, and the membership of this church was filled and directed by the Holy Ghost, then we must be led by God Himself to larger service. I came to this pulpit and gave you that message, and you accepted it with me. And the signal success which this church has achieved is owing simply to the fact that we have opened our hearts to the indwelling leadership of the Holy Ghost." Ah! how distinctly that peculiarly expressive face comes back to us as we recall that sermon of only a few weeks ago! There was more of divinity in his face than we ever saw in another, save sometimes as a divine effulgence lit up the countenance of Bishop Simpson.

It was particularly interesting and edifying to hear Dr. Gordon read and expound his Scripture lesson. He knew his Bible — knew it in its native tongue. Some unfolding of meaning never observed before often fell from his lips, but never with the slightest exhibition of the "I am wiser than thou." We went to Clarendon Street Church, also, to hear the congregation sing. He had taught them to sing with the spirit and with the understanding. He specially delighted in, and was made happy by, the way in which his people sang. A good singer as well as a distinguished writer of hymns, he joined in the singing, save as he often paused on a line or stanza, and seemed to joy the more in listening to his people.

He prayed like Beecher — not with the tearful emotion nor the comprehensive range of that master in Plymouth pulpit, but he talked with God "as if face to face." His sermons made no pretence to profundity or comprehensive preparation, but he always came to his pulpit with an explicit message which was uttered with great simplicity, directness and power.

But the principal reason why so many people sought the ministry of Dr. Gordon was because of their implicit confidence in his goodness, his sincerity, and his reality. Frederick Robertson was right in saying that "the world has a profound contempt for unreality." And especially is this true of the ministry. Whatever else was thought of other men in the ministry, we knew that Dr. Gordon was *real* — just exactly what he seemed to be. Expressing some years ago to Rev. Dr. O. P. Gifford our affectionate admiration for Dr. Gordon and confidence in his goodness, he answered quickly: "Yes; if Dr. Gordon should do anything wrong, I should lose my confidence in God as well as in man."

But limited space will not permit us to say more. A spiritual prince in Israel has fallen. Christendom is impoverished by his death. God can only make up the loss by multiplying many fold the usefulness of his greatly-bereaved church and the Christian enterprises which he has inaugurated and set in motion, and by magnifying the sermons, books and songs which he was inspired to write.

We subjoin a brief sketch of his very active life: Dr. Gordon was born at New Hampton, N. H., April 19, 1836. At the age of sixteen he united with the Baptist Church of the place, of which his father was senior deacon. He entered New London Academy in the fall of 1853, and graduated from Brown University in 1860, and from Newton Theological Institution in 1863. His first pastorate was at Jamaica Plain, Mass. (June 29, 1863-Dec., 1869). There his preaching was signally blessed, the congregations largely increased, and many additions made to the church. He was installed pastor of the Clarendon St. Church, Dec. 26, 1869. The church edifice was dedicated during the first year of his settlement, and the congregation soon filled it. The membership was doubled in a few years. In missions he especially honored the distinguished name with which he was christened. Adoniram Judson himself was not more devoted to the cause. Under his leadership his church gave more to missions than any other in the denomination — on an average about $20,000 yearly. He was associate editor with Dr. A. T. Pierson of the *Missionary Review*. He was Mr. Moody's best coadjutor, and an aggressive temperance reformer. His volumes have received generous welcome on both continents. The most noted are: "In Christ," which was given to the public in 1872. This first work is now in its seventh edition. "Grace and Glory," a volume of sermons, was published in 1881. The "Ministry of Healing; or, Miracles of Cure in All Ages," followed in 1882, now in its third or fourth edition. The "Twofold Life," 1884, has passed through three editions. The "Holy Spirit in Missions" — six lectures delivered in April, 1892, to the Dutch Reformed divinity students at New Brunswick, N. J. — appeared in January, 1893. "In Christ," "The Twofold Life," "The Ministry of Healing," and "Ecce Venit" have been rendered into Swedish, and permission has been given for a German translation of "Ecce Venit."

In this hour of personal sorrow, his own great hymn of hope and expectancy, which has now come to him in eternal fruition, is our best consolation: —

"I shall see the King in His beauty,
In the land that is far away,
When the shadows at length have lifted,
And the darkness has turned to day.

"To behold the Chief of ten thousand,
Ah! my soul, this were joy enough;
'Twill suffice for the bliss of heaven,
That the Lamb is the light thereof.

"Who can tell the rapturous meeting,
When the Lord shall bring home His own?
With one sight all His saints are ravished,
The Lamb in the midst of the throne."

Prohibition in New Hampshire.

FOR forty years or more the good people of the Granite State have retained on their statute-books a law prohibiting the sale of intoxicating liquors. It was a brave stand. The position taken in the enactment of the law has been nobly maintained. The demand now made for repeal or modification has no ground in reason or right. The whole matter is wrong. The reason which demanded the original enactment remains in feeble force against the remonstrants. They are really the enemies of good order and public prosperity. The prosperity of the liquor-dealers means the poverty and wretchedness of the community. License blasts and demoralizes and impoverishes whatever it touches. The liquor traffic is the most Satanic business ever undertaken by men. It has no redeeming feature. In its inception, progress and outcome it is evil, only evil, and that continually. It is not only inhuman; it is infernal, an engine of evil, an incarnation of the nethermost diabolism. What plea can be made for such a business? License is Pandora's box, out of which escape a legion of evils to afflict, demoralize and ruin the community. Why should we license what has always and everywhere been a curse and never a blessing? For this nefarious traffic there is but one appropriate word, and that word is "prohibition." The traffic has no right to be; the instincts of every right-minded man prompt him to stamp it out instead of affording it encouragement of more favorable conditions.

Ye men who have in your hands the fortunes of New Hampshire, be true to your trust as lawmakers! Be true to the traditions of your State! See that the commonwealth suffer no damage at your hands! You have come to a crisis which demands courage to meet and resist the forces of evil. Be not deceived by the blandishments and specious pleas of the abominable traffic. It means no good to you or your State. The country has an eye upon you, and will be inspired by your resolute resistance of the wrong, and the whole temperance army will be saddened by any evidences of defection or cowardice on your part. You have a rare opportunity, and we earnestly exhort you to make the most of it for the cause of sobriety, good order, and public prosperity. License is a convicted culprit, deserving only to be put out of court and secured in irons. The promises of license have always been lies, and are no more to be trusted for the future. Prohibition is the only word which ought to be heard in your good commonwealth. Preserve your law intact. Modification means defeat to the cause of temperance. High license and the Norwegian plan are only methods and instruments for breaking to pieces your law which has served for so long a time. We beseech you to take no backward step. Set the foot firmly on your granite base and push back the enemy. Forbid his tampering with the mighty breakwater erected by an earlier generation. The way of light, of the advance of civilization and the general prosperity of the people, is by the suppression of the sale of intoxicants and the encouragement of temperate habits among the people. However specious the pleas made by those interested in the traffic, neither license — high or low — nor the Norwegian system have proved temperance measures. Such schemes are usually employed to break away from a rigid prohibitory law, and, when once the break has been made, the pretended improvement is found to be no hindrance to the sale. The flood, once let loose, rushes onward of its own might. The true security lies in keeping the gates closed and barred.

Rev. Henry J. Liebhart, D. D.

OUR Western exchanges bring the sad announcement of the sudden death of Dr. Liebhart, of Cincinnati, editor of *Haus und Herd*. So good and useful a man was he, and so large his work in our German Methodism, that we share in the tender and profound sorrow expressed at his decease. He was killed by falling from the train, at New Haven, Mich., Jan. 26. Dr. Liebhart was born in Carlsruhe, Germany, Sept. 5, 1832. He was converted during the year that he came to this country (1854), and joined our German Church the same year. In 1858 he was admitted to the East German Conference, and did able and excellent work in the ministry until 1865, when Dr. William Nast, then editor of the *Christliche Apologete*, selected him as his assistant. He served in that position until 1872, when the General Conference authorized the publication of *Haus und Herd* and appointed him as editor. In 1884 he was elected German assistant secretary of the Sunday School Union, and was appointed on the committee to revise the German hymn-book, and served as chairman. He translated Stevens' "History of Methodism," and, besides his editorial and miscellaneous writings, was the author of "Der Jugendkreis," and "Das Buch der Gleichnisse." The *Western*, in its excellent sketch and generous tribute, says: —

"His editorial genius was of a high order. He really called into existence our German Methodist literature. His magazine work was perhaps his best. Considering the pecuniary resources at his command, we venture that no man showed more satisfactory results. His Sunday-school and other work for the young marked him out for leadership in the German department of the Epworth League. As German assistant general secretary, and *ex-officio* member of the general cabinet, he justified the confidence implied in his appointment. Four times he was delegate and twice reserve delegate to the General Conference. In 1881 he was delegate to the London Ecumenical Conference. His interest in the German Wallace College was constant. At the time of his death, and for many years, he was president of its board of trustees. On both sides of the Atlantic he was loved and revered."

Personals.

— Bishop Joyce is the acting president of the Epworth League during Bishop FitzGerald's absence abroad.

— Rev. F. O. Holman, D. D., recently of Hennepin Ave. Church, Minneapolis, is at Colorado Springs for his health.

— The Methodists are still dedicating new churches in Chicago. La Grange Church, costing $34,000, was recently dedicated by Bishop Merrill.

— Miss Anna L. Dickerman, formerly of Somerville, was married to Mr. J. Everett Polsey, of Pawtucket, R. I., Jan. 30, at North Easton, by Rev. R. S. Moore.

— Robert F. Raymond, Esq., of New Bedford, delivered the annual address before the Young Men's Christian Association at Whitman, Sunday evening, Jan. 27.

— Rev. O. Summers, of Oakland, Cal, is chaplain of the Legislature. It is the first time, so far as we are informed, that a Negro has been elected to that position.

— Ex-Governor Pennoyer, of Oregon, has endowed Williams College with a scholarship of $34,500 in memory of his son, who died last term while a student in the college.

— The *Epworth Herald* says: "Rev. C. L. Nye, of Des Moines Conference, always alert and sensible, is doing first-class work as League editor of the *Omaha Christian Advocate*."

— Bishop Thoburn has purchased an abandoned tea plantation in Himalaya, covering 1,000 acres, for $4,000, to make of it "a vast industrial establishment," where men and women, boys and girls, shall be taught divers useful occupations.

— Mrs. Rosetta Sherwood Hall, whose husband, Dr. Hall, died a short time ago in Korea, where he was rendering efficient services in our mission field, has returned with her little boy to her home in Liberty, N. Y., accompanied by a native Korean and his wife. The latter is to fit herself in the United States for medical missionary work in her own land.

— Dr. E. E. Hoss, editor of the Nashville *Christian Advocate*, is announced as one of the lecturers of the Florida Chautauqua, opening in February.

— The announcement made last week of the decease of Prof. H. A. Ridgaway, D. D., was a mistake. He is, however, dangerously ill at his residence in Evanston.

— The *Christian* (London) of Jan. 17 says: "Mr. E. P. Telford has concluded a thirteen days' mission at the Soldiers' Home, Hill Street, Woolwich, which has been attended with marked blessing."

— Rev. W. F. Berry, of Waterville, Me., sends this painful intelligence under date of Feb. 3: "The devoted wife of Rev. H. Chase, of Fairfield, Me., entered triumphantly into rest, Saturday afternoon, Feb. 2."

— Dr. S. F. Upham called at this office last Saturday. He was in the city to do service for two of the suburban churches the following day. He preached at the missionary anniversaries in West Somerville and Allston.

— Dr. R. W. Dale, to the great joy of his people, is able again to preach at Carr's Lane Chapel, Birmingham, Eng. The improvement in his health seems to be maintained, and on Sunday he spoke with much power.

— Bishop and Mrs. Fowler are now in the South. The Bishop presided at the South Carolina Conference, which opened Jan. 16, and at the Florida Conference, Jan. 24, and will preside at the St. John's River Conference, Feb. 7.

— We read with profound gratification, in the *Methodist Recorder*, that Rev. Hugh Price Hughes, whose return from Italy has been hailed with so much thankfulness and satisfaction, appears to be in perfectly restored health.

— Mr. Wm. E. Gladstone, in acknowledging the receipt of a copy of "Abraham Lincoln, the First American," published by Cranston & Curts, writes of Mr. Lincoln: "Utterances of his inspired me with the belief of a great nobleness in his character, a distinction one of the rarest among men."

— The *Christian Advocate* of last week observes: "Dr. T. L. Flood has been lecturing at Dickinson College, and also made an address at Captain Pratt's Indian School. While these addresses were interesting to the people, the visit was of especial interest to Dr. Flood, as his mother was born in Carlisle about ninety years ago."

— We learn from the *Christian Advocate* that Governor D. H. Hastings, of Pennsylvania, elected by the largest vote ever polled for that office in that State, is a lay member of the Methodist Episcopal Church, as was his predecessor, ex-Governor Pattison. Governor Hastings is a communicant of the Methodist Church in Bellefonte.

— We are in receipt of a memorial pamphlet published by Hunt & Eaton containing a report of the funeral services and the obituary of Rev. Ammi Cushing Prince as prepared by Rev. George D. Lindsay. It is published at the instance of Rev. Morris W. Prince, D. D., a son, for distribution among the special friends of the deceased minister.

— The Duke of Argyll — next to Mr. Gladstone the most prominent man in English national affairs for the past forty years — has decided to retire permanently from public life. He is 71 years of age, and has recently suffered several attacks of syncope. He is best known to Americans by his two great works — "The Reign of Law" and "Primeval Man."

— The executive committee of the Chicago forward movement has just elected as superintendent of the Epworth House, Mrs. Sarah K. Hart, wife of Rev. Joseph Hart, of the Arkansas Conference. Mr. Hart will take charge of the mission department of the forward movement. He was for many years a member of the Central Illinois Conference.

— Rev. Dr. C. F. Creighton, ex-chancellor of Nebraska Wesleyan University, now pastor of Epworth Memorial Church, Cleveland, Ohio, is completely prostrated by nervous exhaustion. It is stated that his physician has ordered his removal to a sanitarium where he can rest and recuperate. Dr. Creighton's church is in the midst of a great revival.

— Mrs. Mary A. Scott Badley, wife of the late Rev. B. H. Badley, D. D., of our India Mission, was at a recent meeting elected a member of the National Geographic Society of Washington, D. C. Mrs. Badley is engaged to work, for the month of February, in the Methodist churches and among the auxiliaries of the Woman's Foreign Missionary Society on the Sedalia District in Missouri.

— Mrs. Carrie A., wife of Mr. Albert R. Whittier, and daughter of the late Charles Woodbury, died, Jan. 28, at the family residence on Commonwealth Ave., in this city. Her illness, though protracted but one short month, was from the first known to be severe, and filled her anxious family with deep apprehension as to the result. Nor was the end a surprise to her; for though she had so much in her beautiful home ties for which to live, she was patiently resigned to the will of her Lord. Mrs. Whittier was a sincere Christian, and from early life had been a consistent member of the Methodist Episcopal Church. Her very estimable character endeared her to a wide circle of friends. A chief excellence was her self-forgetful devotion for others. Her presence and counsel thus became an inspiration in many organizations for the relief of the poor. But she has gone to her reward. Last Thursday the funeral service was conducted at the home by Dr. W. W. Ramsay and Rev. W. J. Heath, and was attended by a large number of deeply-bereaved neighbors and friends. A suitable memoir will soon appear.

— Rev. Dr. Henry S. Lunn made a very favorable impression during his busy week in New England. His addresses at Boston University, Andover Seminary, Harvard and Brown Universities, and East Greenwich Academy, were highly appreciated. In the pulpits of Boston, and at the Boston Methodist Preachers' Meeting and upon the platform of the Monday Lectureship, he made a profound impression. We wish that his message relative to Christian unity and his revelations concerning Hinduism could be heard in all our principal cities.

— On Sunday morning, Jan. 13, Mrs. Müller, the second wife of Mr. Geo. Müller, the famous founder of the Orphan Houses, Ashley Down, Bristol, Eng., passed quietly away. Mrs. Müller had accompanied her husband on all his famous preaching tours round the world, one of which, in 1868-'70, extended to 37,000 miles. Being a lady of great energy and activity, she was of great help to Mr. Müller, as she was able to do much of his correspondence, her knowledge of French and German coming to her aid in this respect. Their last long journey together was to India, whence they returned about two years ago.

— Mrs. Caroline M. Lyman, of Wilbraham, reached the 90th anniversary of her birth, Monday, Jan. 28. From 2 to 5 P. M. her many friends gathered at her home to congratulate her and take her by the hand. At 4 P. M. a simple religious service was held, and letters from her former pastors and distant friends were presented. Mother Lyman, as she is familiarly known, is in vigorous health, keen of vision, quick of hearing, spry of body, and in full mental power. She reads the HERALD every week, having been a subscriber for many years. She would be glad to reply to the many letters sent her, but is unable to do so.

— The board of managers of the Hedding Chautauqua Association met at the Crawford House, this city, Jan. 29, as the guests of W. E. Thomas, of Cambridge, the musical director of the Association. Plans for the annual assembly to be held at the camp-ground in East Epping, N. H., in August, were discussed, and several novelties were under consideration. Those present were Messrs. Hezekiah Butterworth and J. B. Upham, of the *Youth's Companion*, Rev. O. S. Baketel, of Manchester, N. H., Rev. J. W. Adams, of Methuen, Rev. William Ramsden, of Woodsville, N. H., Rev. J. A. Bowler, of Haverhill, C. H. Hartwell, of Lawrence, E. A. Crawford, of Dover, N. H., S. A. Dow, of Haverhill, Mrs. John Garland, of Amesbury, and W. E. Thomas, of the Ivers & Pond Company, this city.

— Captain Elisur Smith, the oldest navigator of the Connecticut River, died at his home in Hartford, Conn., Sunday, Jan. 27, in the 70th year of his age. Captain Smith was a very conscientious man and a strict Sabbatarian. He always tied up his tug boats on Sunday and could never be induced to run them on that day. He was a member of the South Park Methodist Church of that city for twenty-seven years, and was one of the original trustees of the church. He was a liberal benefactor of the church, and contributed $1,000 worth of stone to the present edifice. His son, Frederick M. Smith, writes: "During his last illness of three weeks he read nothing but ZION'S HERALD and the Bible. He was a subscriber to the HERALD for over thirty years, and read out of it every Sunday to his boys while we were at home. He loved the Methodist Church and named three of his boys after Methodist ministers. He died in the faith in which he lived, and passed away in peace."

Briefiets.

On the 11th page will be found the report of the last of the series of valuable papers read before the United Ministers' Meeting of New Haven, Conn. The subject treated is, "Two Decades of Congregationalism," by the distinguished Prof. George P. Fisher, of Yale College.

Prof. Sheldon's "History of the Christian Church," recently noticed in our columns, receives appreciative and generous treatment by Dr. Tigert in the Southern *Methodist Review*. He thinks "no Methodist need hesitate to place these volumes beside any other contributions on the same subject from any source." He asks for them "the widest and promptest recognition as a standard, by all Methodists." He evidently knows a valuable book when he finds it. It is much to say that the masterly work of Prof. Sheldon will bear the commendation.

We crave the indulgence of our contributors in regard to the long delay in the publication of articles, many of which were written at our solicitation. The effort to keep our readers thoroughly abreast of matters of current interest has lately absorbed our space far beyond our calculations.

Rev. James M. King, D. D., addressing a mass meeting in New York last week upon the necessity of a biennial school census, spoke as forcefully for Boston and this commonwealth as for New York, in saying: "The claim of some of our educational authorities that there are now adequate appliances for all the children of school age is a piece of unblushing effrontery that can only be made to hide its face when the agents of the law shall furnish the muster-roll of neglected children. The safety of the city and of the commonwealth is largely dependent upon the way that the facts revealed by a school census are utilized. It is bad enough to deprive men and women of their rights, who have the power to contend, but it is cruel and cowardly to deprive defenceless children of their rights. The most effective way to fight poverty and crime is to educate the children."

We are in receipt of the Public Document, No. 17, containing "The Sixteenth Annual Report of the State Board of Lunacy and Charity in Massachusetts," for 1894. The insane of the State aggregate 6,571. Of these 2,075 are males and 3,596 females; and of the number 5,748 are supported by the State and 825 by private funds. The Report makes a full exhibit of all phases of the subject, much of the matter being tabulated for ready reference.

The *Michigan Christian Advocate* of last week devotes a large amount of space to the honorable and successful history of the Methodist Publishing Company, which is responsible for the publication of that paper. It is an interesting and encouraging record. An excellent portrait of George O. Robinson, Esq., president of the Company, adorns the first page.

The *Baptist* (London) thus comments under the caption of "Wesley and Evolution:" "John Wesley, the Methodist, was a pre-Darwinian evolutionist; in his 'Philosophy,' he speaks of all matter continually changing its form, of gradations subsisting between all the productions of nature, of the polypus as connecting vegetables with animals, of the ostrich as being 'another link which unites birds to quadrupeds,' and of the ape as 'a rough draft of man.' Again, he says, 'Mankind have their gradations as well as the other productions of our globe. There is a prodigious number of continued links between the most perfect man and the ape.' It is true that in all this he does not distinctly aver that all the various forms of life were developed from each other, but having gone as far as he did, would he, we are curious to ask, have stopped short of this inference?"

We are moved to say again, as we read Dr. Theodore Cuyler, that few men speak to us with such force as he. Note the following paragraph as an illustration of the fact: "'Blessed are they who hunger and thirst after *righteousness!*' said our divine Master. We try to excuse this or that brother as 'weak;' but in Christian ethics to be weak is to be wicked. It is these very weak professors who bring reproach on the name of Christ, and are stumbling-blocks in the way of sinners. Religious emotion may burn brightly in a prayer-meeting, but be blown out like a candle as soon as a strong wind of temptation strike it out of doors. In every step you take this year, ask: What will Christ say? When you are in doubt, give Him the casting vote. It is no child's play to be a robust, vigorous, and thoroughly useful Christian. Nothing this side of heaven compares with that."

We once heard Phillips Brooks say that Boston was a university of itself, imparting to its residents highest and latest truths through representative preachers and speakers. There is much truth in the declaration, and exalted indeed, in this respect, are the privileges of the dwellers in this city and its suburbs. It is because of this fact that we persistently make the effort to bear to our readers much of the best that is here said in the pulpit and upon the platform. In harmony with this purpose we this week gladly surrender pages 2, 3 and 4 to a stenographic report of the remarkable addresses delivered by Miss Willard and Lady Somerset at the Boston Methodist Social Union. We are much gratified, also, in presenting to our readers the striking portrait of these "elect ladies" that seems to typify the union, as they stand together in close embrace, of the English and the American woman in reformatory work.

William Laud, Archbishop of Canterbury, an incarnation of ritualism and ecclesiastical intolerance, a narrow bigot and a bitter enemy of the Puritans, was born at Reading, Oct. 7, 1573, and was executed on Tower Hill, Jan. 10, 1644. On the 10th of January, the 250th anniversary of his death, the church in All Hallows held special services to commemorate his virtues and to recall his services to the Church of England. His virtues were those of the tyrant and his services those of the persecutor. Though a prelate in the Church of England he had the qualities of a pope, and ought to have been born in the twelfth century and in Spain. His religion was in the husk, going no deeper than the forms of the Prayer Book. Of this notable and execrable ecclesiastic Macaulay says: "His understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal. Under his direction every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and broken up." In the day of his power he harried and imprisoned the Puritans, standing with a drawn sword across their path; and in the turn of fortune, the people he had delighted to persecute found equal delight in marching roughly over his dead body. It was one of the revenges of history. He who had shown no mercy found none, and, what is saddest of all, he deserved none.

The Sunday School.

FIRST QUARTER. LESSON VII.

Sunday, February 17.

Luke 10: 25-37.

Rev. W. O. Holway, U. S. N.

THE GOOD SAMARITAN.

I. Preliminary.

1. Golden Text: *Thou shalt love thy neighbor as thyself.* — Lev. 19: 18.

2. Date: A. D. 29, autumn.

3. Place: Unknown; "the neighborhood of Jerusalem" (Geikie); "somewhere between Jerusalem and Peræa" (Schaff and Farrar).

4. Home Readings: *Monday* — Luke 10: 25-37. *Tuesday* — Lev. 19: 11-18. *Wednesday* — Matt. 25: 31-46. *Thursday* — Rom. 12: 10-21. *Friday* — Matt. 5: 43-48. *Saturday* — Isa. 58: 6-12. *Sunday* — James 2: 1-9.

II. Introductory.

The occasion of this parable was an attempt on the part of a certain lawyer to "interview" Jesus. Either maliciously, with the intention to ensnare, or with merely the desire to test the legal acumen of a famous teacher, he "tempted" him with the question, "Master, what shall I do to inherit eternal life?" Jesus' reply simply recalled the lawyer to that brief and incomparable summary of all duty, given in Deuteronomy, of loving God with all the heart, soul, strength and mind, adding also from Leviticus the words, "thy neighbor as thyself;" and then He dismissed the question with the simple comment, "This do, and thou shalt live," that is, inherit eternal life. The lawyer was disconcerted. Either the answer was so obvious that his question seemed unnecessary, or his touched conscience reminded him of his own previous failures to "do this," and of the universal human failure to obey this simple but reasonable requirement. To cover his defeat he puts another question, "Who is my neighbor?" perhaps imagining that the reply would "justify" him. To this question we are indebted for the parable of the Good Samaritan, which "has been celebrated throughout the ages for its beauty and moral power."

A traveler was depicted, going from Jerusalem to Jericho. On reaching that part of the road known as "the bloody way" he was assailed by robbers, who violently stripped him of his clothing, beat him, and left him bleeding, naked, and "half-dead" by the wayside. The most likely person to pass along this road would be a priest, Jericho being a sacerdotal city. If only one would come now, before the precious life-blood had ebbed away, and would stanch the wounds, and throw his garment upon him, and fetch him a little water, and do any other of those humane offices which a natural pity, to say nothing of the instincts of religion, would suggest, death might be averted. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side." He had not a word of comfort to bestow, nor a glance of pity. Either stolidly indifferent, or selfishly concerned for his own safety, he passed on and got out of the way as soon as possible. Next came a Levite. Less might be expected of him than of the priest, but he did more. He came up to the man and looked at him; but the fear of legal pollution, or the dread of being himself attacked, checked the rising feeling. He merely looked, and then "passed by on the other side."

Unpitied by priest and Levite, and left to die, the wounded man, if supposed to be conscious, might well have given up hope. To be robbed and stripped and wounded were bad enough, but to be coldly, cruelly abandoned by those who owed to him the offices of love — this was the mortal stroke. But he was not to die. There was still "flesh in man's obdurate heart." One came along who did not pass by, but stopped; who did something more than stare at him; who "had compassion on him," and with tender touch bathed the wounds with cleansing wine and soothing oil, and bound them up. And then he lifted him and put him on his own beast, and with cheering words to hearten him, walked by his side to the nearest hostelry, and spent the day in nursing him. And on the morrow, before setting out, he paid the bill, and promised to pay more on his return if more were needed, and gave strict charge to the innkeeper to care for the unfortunate guest. And this benefactor was not a priest, nor a Levite, nor a countryman even. He was not a Jew; he was a Samaritan — "a heathen in blood, a heretic and pretender in creed, a hereditary enemy in practice." Doubtless he could easily have excused himself from doing anything, had he wished to. He was traveling on business probably, and its interests might suffer by delay. His own life, too, might be imperiled if he lingered long in this dangerous locality. This suffering Jew might, with his deeply-seated national animosity, refuse his kind offices, or only coldly accept them. Selfishness can always find an excuse; love never thinks of one. The humane impulse in the Samaritan was so true and spontaneous that the very sight of distress excluded every other consideration. He spared neither time, nor trouble, nor money, nor personal comfort, in its relief.

The lawyer had put his question, and received its answer. Jesus now turns questioner, and calls upon the lawyer to decide which of the three had exhibited true neighborly feeling to the wounded man. Compelled to admit that "he that showed mercy upon him" was the man, he was tersely bidden to "go and do likewise."

III. Expository.

25. **A certain lawyer** — a Jewish "theologian," according to Dr. Abbott, one familiar with the principles of the Jewish law, both written and oral; the "scribe," on the other hand, was a Jewish textualist and instructor, familiar with the text of the law, occupied with its transcription, and with teaching it. **Stood up** — "rose from his seat among the students as Jesus passed" (Geikie); "rose to indicate his purpose of a discussion" (Whedon). **Tempted him** — tried Him, put Him to the test. The lawyer's motive can only be guessed at — perhaps "to show his own wisdom at the expense of the hated Galilean, and trap Him, if possible, into some doubtful utterance" (Geikie); perhaps "to try His depth of intellect and knowledge of the law" (Whedon); perhaps "to see whether our Lord could teach him anything new" (Schaff). **Master** — teacher. **What shall I do to inherit eternal life?** — A personal question, and one of supreme importance, though probably asked in a merely intellectual, or egotistic, or trifling spirit. The Talmudists reckoned up the laws of Moses as 613 in number, and divided them into 248 positive and 365 negative precepts. To keep them all, they used to say, "was an angel's work." Hence they labored to find which was the great and inclusive commandment which might be kept in lieu of them all. It was, perhaps, for this that he asked — some new summary of the law.

26. **What is written in the law?** — As though He would say: "You are a lawyer; answer your own question by the law; nothing new is needed." **How readest thou?** — "This form of expression," says Schaff, "was used by the rabbis to call out a quotation of Scripture. 'How' means, 'to what purport.'"

27. **He answering said.** — His answer included two texts, the first of which, taken from Deut. 6: 5, was used by devout Jews in their morning and evening prayers, and carried by the Pharisees in the little boxes of their phylacteries; the second (not so used) from Lev. 19: 18. It is remarkable that these combined texts were given by our Lord Himself on another occasion, in reply to a lawyer who asked Him which was the greatest commandment. **Love . . . with all thy heart, soul, strength, mind.** — Our love for God should take in every faculty and power of our being, in their highest, intensest, and constant exercise. The intellect, sensibility, will — the whole man, body, soul and spirit — should be consecrated in fervid, unceasing devotion to the Father of spirits. God could ask nothing more of any creature; and He could ask nothing less, at any time, in any age, or in any world. **Thy neighbor as thyself** — neither more nor less. Self-love is the measure of neighbor-love. Another rule has been added to this: We are to love the brethren, not simply as we love ourselves, but as Christ has loved us; the Christ-love is the measure of brotherly love.

28. **This do and thou shalt live.** — The word "do" is emphatic. These texts are not to be hidden away in phylacteries, or glibly quoted in rabbinical wrangles. The lawyer was bidden to instantly do what he had said, in all its entirety, in all the length and breadth of its immense demand. Being a lawyer he must know that the law was to be kept; and he who kept, and had kept, that law, needed nothing further — no repentance, no Gospel, no Saviour. He already possessed the earnest of eternal life. Alas! none ever did keep that law. The failure is universal.

29. **Willing** (R. V., "desiring") **to justify himself.** — He felt that the discussion was closed and that his attempt to entrap the Prophet of Galilee had ended in his own discomfiture. How could he get out of the difficulty? How, too, could he escape from the feeling of self-condemnation which this direct application of his words had excited? Both for his reputation's and his conscience' sake he must not let the conversation end here. **Who is my neighbor?** — a question much debated among the rabbis. In answering, Jesus, in His parable, still enforced truth in a practical way. Waiving the technical question He taught a kind of neighborly charity which the lawyer never dreamed of.

The question is not, "Who is my neighbor?" but, "Am I neighborly?" This is the line in which the parable proceeds. It does not supply the scribe with an answer to the question which he had put, but it supplies him with another question which he desired to evade. He is not permitted to ride off upon a speculative inquiry about the abstract rights of other men; he is pinned down to a personal, practical duty (W. Arnot).

30. **A certain man** — presumably a Jew, but really any man, since "the main lesson of the parable is not love to enemies, but love to man as such, humanity, philanthropy" (Schaff). **Went** (R. V., "was going") **down** — literally "down," as Jericho, eighteen miles from Jerusalem, lay many hundred feet below it. **Jericho** — the "city of palms," situated near the Jordan, about nine miles north of the Dead Sea. In the time of Christ it had reached its highest splendor. Herod the Great had a palace there. It is difficult today to identify the precise site of this once famous city. **Fell among thieves** (R. V., "robbers") — The road between the two cities, particularly that part of it beginning about ten miles from Jerusalem, passed through a wilderness full of ravines, caverns and cliffs, which afforded lurking-places for brigands. Jerome called it "the bloody way," and in his time "a Roman fort and garrison were needed there for the protection of travelers." **Stripped him,** etc. — Robbed him of all he had; beat him, and left him helpless, bleeding, dying.

31. **By chance** — as men say; really, by that providential ordering by which opportunities for doing good are offered to us, and our real natures tested. **A certain priest.** — Jericho was a priestly city; some twelve thousand priests resided there, who were accustomed to go up to Jerusalem in the order of their course, to perform their functions in the temple. One of them was now either going or returning. **Passed by** on the other side — was afraid of being himself attacked, or of incurring ceremonial defilement, or of being detained. Many reasons may be supposed for this unpriestly behavior. "Mercy was commanded by the law even to a beast, and consideration to a neighbor (Exod. 23: 4, 5; Deut. 22: 1-4). In disregarding the claims of mercy the priest and Levite violated the law" (Abbott.)

32. **A Levite** — inferior to the priest in office and duties, but engaged in the service of the temple. Ellicott notes that this passage contains the only reference to Levites in the Gospels. This one had curiosity enough to go and look at the wounded traveler, but had not humanity enough to attempt any relief.

The Levites performed the humble services of the temple, as cleaning, carrying fuel, acting as choristers, etc. Levites were also writers, teachers, preachers. Literati. The scribes and lawyers were frequently of this tribe (Whedon).

33. **A certain Samaritan** — of all others the most unlikely to trouble himself in a case of this kind. Jesus Himself had had recent experience of their churlish treatment. "The Jew derided the Samaritan as a Cuthite, abhorred his meals as swine's flesh, and cursed him in the synagogue. The Samaritan shed the blood of Jewish travelers to the Passover, gave false signals to the near province as to the time of the new moon, and even by stealth polluted the temple by scattering dead men's bones in the holy places" (Whedon). **Compassion.** — He felt for him, and therefore acted for him. We must guard against what seems to be implied, viz., that we must look to the Samaritan as the only true type of philanthropy, and regard priests and Levites as typical of all that is inhuman and selfish. The parable has an entirely different meaning. Neighborly acts, deeds of goodness to fellow-creatures in need, are to be rendered spontaneously and promptly, for humanity's sake; and race feuds and religious ceremonials are not to hinder for a moment their exercise.

The way to be sensible of another man's misery is to feel it ourselves. It must be ours, or, if it be not ours, we must make it ours, before our hearts will melt. *I* must take that brother into myself before I help him; *I* must be that lazar that begs of me, and then I give; *I* must be that wounded man at the wayside, and then I pour my oil and wine into his wounds, and take care of him; *I* must feel the hell of sin in myself before I can snatch my brother out of the fire (Farindon).

34. **Went** (R. V., "came") **to him.** — All the minute and beautiful details are given, by which compassion manifested itself — the cleansing of the sufferer's wounds with wine, and mollifying them with olive oil, and bandaging them; and then the good man lifts his helpless brother and sets him upon his own beast, and walks by his side to the nearest inn, supporting and cheering him, and forgetting for the time his own business, and peril, and every other selfish consideration.

35. **On the morrow.** — He spent the night with him. **Two pence** — two *denarii* (from 30 to 34 cents), enough in that age to pay for the man's entertainment for several days. **I will repay thee.** — The wounded man was *his* guest, not the landlord's.

36. **Which was neighbor?** — Which showed that he loved his neighbor as himself?

The primary lesson of this parable is so plain that it cannot be missed: Whoever is in need is my neighbor. True love knows nothing of sectarian, or national, or race distinctions. The second lesson has been often overlooked: The spirit of genuine philanthropy is a Christian spirit wherever found. It is recognized by Christ in the Samaritan as well as in the Jew, in the Gentile Cornelius as well as in the orthodox Dorcas (Abbott).

37. **He that showed mercy on him.** — Though a Jew, the lawyer is compelled to acknowledge that the Samaritan played the neighbor, but he will not pronounce the hated name. He resorts to circumlocution. **Go and do.** — Act out the line of duty which you have acknowledged to be right. Don't waste your time in idle discussions.

IV. Illustrative.

1. The claims of eternal justice bind man in equal and impartial benevolence over the face of the whole earth, and render the wandering Arab, who is in need of aid or instruction from any one, as truly my brother as the one my mother gave me (Feltham).

2. This parable draws, in all its breadth, the contrast between barren and selfish righteousness, and that Christian charity which for eighteen centuries has been bearing the burdens of humanity. The former passes proudly by the dying traveler, in order to repair to the holy city and offer to God, in His temple, a hypocritical worship; the latter sees God in His creature, and recognizes no act of piety as more binding than to pour oil and wine into the sufferer's wounds, and to carry him to the hospitable inn. "Thy neighbor is every suffering fellow-man," is the burden of the parable (Pressensé).

3. A rich merchant in St. Petersburg, at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God at home. He was asked, one day, how he could do it. He replied, "When I served the devil, I did it on a grand scale, and at princely expense; and when, by His grace, God called me out of darkness, I resolved that Christ should have more than the devil had had."

4. "Thy neighbor?" It is he whom thou
Hast power to aid and bless;
Whose aching head or burning brow
Thy soothing hand may press.

"Thy neighbor?" 'Tis the fainting poor
Whose eye with want is dim;
Whose hunger sends from door to door —
Go thou and succor him!

Whene'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother or thy son.

(J. Montgomery.)

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ARMENIA.

Rev. John O. Foster, A. M.

Tears cannot tell the sorrows of the soul
That came to those who weep as Rachel wept
When all her sons were slain by Herod's foul
Decree, that o'er Judea's hamlet swept.

Thy woes we deeply feel, Armenia!
They linger long, our heartaches will not die;
For all day long these moanings seem to say,
"We hear thee now, we know thy bitter sigh."

Reach out and touch the blessed Hand divine,
That soothes as none of human love can do;
Believe what came so sweet from Palestine —
"My strength, my love, my peace, I give to you."

. . . . . .

We turn, and from the slaughtered, mangled dead
Of this fair realm re-echo their last cry:
"Great God, is mercy gone, justice and judgment fled?"
Can we do aught ere myriads more shall die?

Wake ev'ry strain, throb ev'ry sounding wire,
Let bugle notes proclaim the awful wrong;
Speak out, dumb tongues, with godly wrath and fire,
Sing, Poesy, your stirring notes of song!

A tyrant still is here, a bloody boor,
Left over from the bygone days of crime;
So heartless toward the young, the old, the poor,
That shame despaired of reaching him in time.

The nameless fiend is hated more today
Than he has been in all the gory past;
The time draws near his reign must pass away,
The great Jehovah will not let it last.

Give back your spoil, go hence today and die!
Your deeds no more repeat beneath the sun;
Ten thousand voices lift their rending cry,
Declaring long and loud, "Thy race is run!"

Evanston, Ill.

TWO DECADES OF CONGREGATIONALISM.

Rev. H. L. Hutchins.

THE last in the series of papers read before the New Haven United Ministers' Meeting was given by Prof. George P. Fisher, D. D., Monday morning, Dec. 17, at the Center Church Chapel, before a very large gathering of ministers. His subject was, "Two Decades of Congregationalism." The Professor craved the indulgence of his audience in presenting his subject without manuscript, and then for an hour, in an easy conversational tone, he drew from his wide knowledge fact after fact, in historic connection, giving each their proportionate value and significance in their relation not only to Congregationalism, but also to the church at large. He began by saying: —

In 1783 Rev. Dr. Stiles, president of Yale College, delivered an "election sermon" in this State — a marvelous sermon for the number of things and amount of information contained in it. In the course of it he undertook to prophesy what would be the future relations of religious denominations in this country. The theme was, "The Future Glory of the United States." "When we look forward," he says, "in this country to the increase of the population to forty or fifty millions and religious bodies also increase, doubtless we shall find that the Congregationalists and the Presbyterians will equal any two of the other bodies, as the Wesleyans, and Mennonites and others, all of which will make an inconsiderable amount in comparison to them in the giving religious complexion to America."

There was a great immigration into New York and Vermont and other States, from Connecticut and also Massachusetts, in the early part of the century. There was no quarrel in Connecticut between the Congregationalists and Presbyterians. The Congregationalists in Connecticut were semi-Presbyterian through their consociations. This emigration led to the organization of the Connecticut Missionary Society. Then there were Presbyterian missionaries on the ground, and it was natural they should unite. In 1801 a Plan of Union was established and a composite system, partly Congregational and partly Presbyterian, beginning in New York, was the outcome. To the convention forming it the General Association of Connecticut and the General Assembly of the Presbyterian Church sent two delegates from each body. The result, however, of this Union was wholly to the advantage of the Presbyterian side; the Congregationalists gained nothing. It was estimated that not less than 2,000 churches Congregational in their origin became Presbyterian churches. They constituted the back-bone of the Presbyterian Church in the United States. It was the New England element on the one side and the Scotch element on the other that caused the division. There was also a good deal of prejudice in New England against Western Congregationalism at the time of the organization of Oberlin College, and especially against Dr. Mahan and Dr. Finney and the doctrine of perfectionism that they taught. The Albany Council passed severe resolutions respecting the orthodoxy of Western Congregationalism. There was an indifference among the Congregationalists in regard to the extension of Congregationalism and a half sentiment that Congregationalism was a New England institution.

There came to be a change about forty years ago. There awoke in the Congregational mind a feeling that they were casting away their heritage, and that feeling led to the Albany Convention in 1852. One of the leading spirits in calling this convention was Dr. Bacon. There was a large and imposing representation of churches. It constituted

An Epoch in Congregationalism.

There the Plan of Union by a large vote was abolished, and there was organized the Missionary Society called the Congregational Union, for the building of new churches in the West. Since that time there has been great growth in Congregationalism, particularly in the Western States, and at the present time it is making large advances and now is becoming a national body. This appears in the forming of the National Council at Oberlin in 1871. There an important step was taken in regard to doctrine, opening the door of the church to evangelical Arminians. At the Plymouth Council (1865), also, the "confession of faith" was so formulated as to receive more liberally into its membership. A somewhat vague approbation was made of the creeds of the past. Since that time the doctrines of Calvin have no longer been made a prerequisite to the Congregational ministry.

A few statistics with reference to the growth of the Congregational Church the past two decades are interesting: —

	1873	1893
No. of Churches,	3,220	5,326
No. of Members,	333,679	551,631
No. of Ministers,	2,294	4,139
Net gain in Churches over previous year,	82	96
Net gain in Ministers over previous year,	61	95
Net gain in Members over previous year,	4,713	13,966

Certain Very Important Changes

in the Congregational body have taken place in my recollection. One in relation to the ministers: At the outset they were nothing but officers in a particular church. The local church was a complete church. This was carried out so that a minister could not officiate in any other church without a vote of that particular church. No professional titles were then given, and the clergyman was known as Mr. ——, not Rev. ——. But this continued only a short time. It came to be the custom that every minister should not only be ordained by a council, but installed. There has sprung up in my day a system of "stated supplies." Before this, there had been, of course, teachers, professors and missionaries among the ministers. Now the custom of installing ministers is going out of date and men are often called to supply pulpits by the year. This is a great revolution in our church. In 1873 there were 1,898 ministers that were holding their positions by installation and 1,396 otherwise. In 1893 there were 1,807 installed ministers and 2,375 otherwise. This has a tendency to weaken the authority of the ministry — a marked ecclesiastical change.

Puritan Congregationalism was a radical protest against priesthood. This was carried out in the settlement of the Puritans in New England in these particulars: Marriages were by civil magistrates. There was a great superstition that had been connected with the burial of the dead. They must be buried in consecrated church-yards and a priest must be present. The Puritans, however, selected their burial-places away from church-yards and buried the dead without religious services. They had the theory that no days of worship were appointed except by Divine authority; so they abolished Christmas and Easter. The reading of the Scriptures was not permitted until this century in the church services unless attended with their interpretation, considering it a ritualistic exercise. There was a strong feeling against the organ in the Lutheran churches, and the New England churches would no more have an organ in their edifices than the small-pox. Strange that the first used was in the Princeton chapel! The next was in a church in Providence about 1780. Even hymns were not sung; only a paraphrase of the Psalms was tolerated. The use of the cross and of stained glass was also prohibited. Indeed, there was a strong feeling within the bounds of the English Church against them, also by the Puritan element in the days of Bishop Abbot. Now what an amazing change! If any men of those Puritan days or a long time afterward were to enter our present college chapel here at Yale, with its cross on top, its organ and stained-glass windows, etc., he would go out quicker than he came in. Then the hymns by Gog and Magog, and the hymn by Cardinal Newman, which was written probably in a fit of skepticism.

So times have changed and we have changed with them; but the essentials of Puritanism still survive and assert themselves. The Puritans were the radicals of their time, and the occasion for this, to a great extent, has passed by. There are forms of worship like the liturgical forms that seem to be dictated by human nature. When I was a boy in Massachusetts I never heard about Christmas — everything went on the same that day; the colleges maintained their usual work. How different now, because it seems to meet the natural, inbred attachment for such celebrations. Bishop Butler used to say that "Natural tendency is stronger than artificial hindrances."

Now there was another matter. There was

A Hatred Inborn

among Puritans of what is called prelacy, a movement in the English Church manifested in much force in the days of Archbishop Laud. This involved not only a prejudice against architectural improvements, festivals, etc., but also against ecclesiastical authority. Now within a short time the General Association of Massachusetts has appointed a "Committee of Supply." Their duty is to introduce ministers to parishes and parishes to ministers. They correspond with parishes and ministers to the end of bringing them together. This work must be done some way, because of the helpless condition of our students in the seminary when ready for their work. It indicates the approach of denominations to one another. We are not quarreling with Archbishop Land nor with the Episcopal Church or diocesan committees. This approach cannot be hurried. It will lead to co-operation and sympathy. A Christian Union may come to pass which shall render in time denominational divisions of very little account.

SARATOGA IN WINTER.

Rev. Henry M. Simpson.

ON the evening of Sunday, Jan. 6, Rev. Dr. Cuyler preached a sermon of peculiar and touching power. It was delivered at the request of the Chaplain in the parlor of Dr. Strong's Sanitarium. It was greatly appreciated, for an unusual number of guests are spending the winter at the Sanitarium. It was the 191st sermon which Dr. Cuyler has preached in Saratoga. The history of the place would not be complete without his personality. His coming dates back to the period when family prayer was held each morning in the parlor of the Union (now the Grand Union Hotel). That, be it said, was a long time ago.

"Arise, let us go hence," were the words of the text on Sunday night, taken from what the preacher called that sweet, aromatic chapter, the 14th of John, which, together with the 7th of Revelation, he would choose if the rest of the Bible were taken from him. Wiser words than can be recorded here were spoken. It was good counsel at the opening of a new year. Walking with, and progress through, Christ was the thought; absolute, unquestioning obedience to Him, in whose school there are no elective studies, and concerning whom much must be believed which cannot now be understood, notwithstanding all our skill and criticism. The correction of personal habits and methods was urged as a means of surer progress, but this is attained through increased spirituality. The way to remove the frost from the window-pane is not to pick at it with a pen-knife, but kindle a rousing fire upon the hearth. The sermon ended with a vigorous appeal to the hearers to arise with the Master and follow whithersoever He went, for to be content or satisfied with one's spiritual condition is itself the surest indication of spiritual decay.

A few days after this most profitable sermon, in the same parlor were gathered the guests and some of the clergy of the village, in honor of the 73d anniversary of Dr. Cuyler's birthday. Congratulations came from all parts of the country and from Europe. It was a most delightful occasion. The touching words spoken by the still vigorous preacher and writer will never be forgotten.

Several of the Saratoga pulpits are vacant, and are going through the usual process of testing men and preachers, hoping for a speedy settlement. There have been a great many changes in the pastorate of the churches here in the last twenty years. The Methodist Episcopal pulpit has been among the most stable.

Wesleyan University has not a few graduates in the region round about here. On Jan. 7 a dinner was given at the Fifth Ave. Hotel in Troy, and an association formed to promote the college interests in this part of the State. Fourteen Wesleyans came together. The duties incident to the Week of Prayer prevented quite a number of others from responding to the call. Dr. S. E. Strong, of the class of 1860, who most unfortunately was prevented from attendance, having, in a recent visit to New York, been attacked severely with the grippe, was elected president of the club. The other officers are: First vice-president, Dr. D. W. Gates; second vice-president, D. L. Robertson; secretary, E. O. Smith; treasurer, J. F. Fellows. Dr. Raymond, who in the morning had delivered a most masterly address before the Union Preachers' Meeting of Troy and Albany, was present at the meeting of the club, and in his usual brilliantly lucid way gave us the facts and prophesied for the future.

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Star Mixed, A magnificent mixture of named Pansies, including Golden Queen, bright yellow, Faust, deep black, Bronze Queen, mahogany shaded bronze, Snow Queen, white.
Petunia Moonlight Extra. Send 10 cents for the above Star Collection, and give us the names and addresses of three friends who buy seeds or plants, and we will add one packet of Moonlight Petunia (regular price 25 cents) and our 50c certificate.

LONGMOUNT, COLO. Sirs: Accept my thanks for the choice collection of Pansy Seeds y ou sent me in February for the small sum of 10 cents. I believe every seed came up, and I have one of the most beautiful "Pansy Beds" I have ever seen. Mrs. J. BLACKWELL.

Illustrated Bargain Catalogue of Seeds, Plants and Fruits free with every collection.

MAY & CO. SEEDSMEN FLORISTS ST. PAUL, MINN.

May & Co., are perfectly reliable.—Ed.

Most of Eve's Fair Daughters

love flowers, and look to us each year to supply their garden wants. Our 1895 Catalogue of

Everything FOR THE Garden

is a 160-page book, 9x11 inches, containing over 500 engravings and 8 superb colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 20 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent Newport Collection of Seeds, containing one packet each of New White Sweet Pea "Emily Henderson", New Butterfly Pansy, New Crested Zinnia, Succession Cabbage, New York Lettuce, and Pondarosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of $1.00 and upward.

PETER HENDERSON & CO.
35 & 37 CORTLANDT ST., NEW YORK.

BURPEE'S BRIGHT RED BOOK

"Bright alike outside and inside." Mailed FREE on application. With each copy we will send (flat) a beautiful painting of New Sweet Peas until the 500,000 have all been called for. Send a postal to-day.

W. Atlee Burpee & Co., Philada.

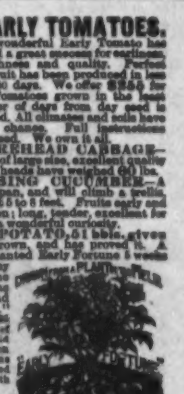
$255.00 FOR EARLY TOMATOES.

This wonderful Early Tomato has proved a great success for earliness, smoothness and quality. Perfect ripe fruit has been produced in less than 30 days. We offer $255 for ripe Tomatoes grown in the least number of days from the seed is planted. All climates and soils have equal chance. Full instructions with seed. We own it all.

SUREHEAD CABBAGE—is all head and sure to head, of large size, excellent quality and a good keeper. Single heads have weighed 60 lbs.

JAPANESE CLIMBING CUCUMBER—A wonderful variety from Japan, and will climb a trellis, wire netting, or any support 5 to 6 feet. Fruits early and continues throughout season; long, tender, excellent for pickling. Pleases all, and a wonderful curiosity.

EARLY FORTUNE POTATO, 5 lbs. given away—Earliest Potato grown, and has proved it. A Potato Grower writes: "Planted Early Fortune 3 weeks after Early Rose, and they matured together. Fortune yielding over three times as many, quality excellent, and sure to be a great favorite."



We want a great test made in 1895 and will give Free one barrel of seed to growers of the largest yield from one whole potato in each State and Territory. Instructions with Potato. Cannot be obtained elsewhere. One Potato is worth $1.00 to any person.

We will send a package each of Early Tomato, Surehead Cabbage, Japanese Climbing Cucumber, and one whole Early Fortune Potato (packed from frost) with a Garden Annual, (nothing published like it) for only 25 cents. If you send silver or M. O. we will add From a Floral Calendar for 1895, a work of art in colors (color at once. Address FAIRVIEW SEED FARM, Box 75, Rose Hill, N. Y.

4 WEEKS FROM PLANTING

New Chrysanthemum Seed

These charming new types of Chrysanthemum from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Ostrich Plume types, Rosettes, Globes, Fimbriated, Miniature and Mammoth. Sow the seed this spring and the plants will bloom profusely this fall, either in pots or in the garden. From a packet of this seed one may have a most magnificent show of rare beauties. Price 25c. per pkt., or FOR ONLY 50c. WE WILL MAIL ALL OF THE FOLLOWING:

1 pkt. NEW JAPANESE CHRYSANTHEMUM Seed.
1 pkt. BEGONIA VERNON, mixed, finest of all.
1 pkt. GIANT WHITE SPIDER FLOWER, new.
1 pkt. JAPANESE WINEBERRY, king of berries.
1 pkt. NEW SPOON GOURD, curious and useful.
3 bulbs NAMED GLADIOLUS, 1 each of White, Pink, Scarlet, Yellow and Variegated.
12 bulbs MAMMOTH OXALIS, different colors.
1 bulb VARIEGATED TUBEROSE, Orange Blossom.
1 bulb ZEPHYR FLOWER, a perfect fairy-like gem, and our GREAT CATALOGUE with 8 magnificent colored plates and covers, and sample copy of the MAYFLOWER with two great chromo plates. These 5 packets of seed Novelties and 10 choice Bulbs (worth $1.35) will all flower this season, and we send them for 50 CENTS only to introduce our superior stock. 4 collections for $1.75. Catalogue will not be sent unless asked for, as you may already have it.

Order at once, as this Offer may not appear again.

Send us the names of 5 or 10 of your neighbors who love flowers and we will add a fine Novelty, FREE.

OUR CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare new Fruits is the finest ever issued, profusely illustrated with elegant cuts and colored plates. We offer the choicest standard sorts and finest Novelties. We are headquarters for all that is New, Rare and Beautiful. This elegant Catalogue will be sent for 50c., or FREE if you order the articles here offered.

JOHN LEWIS CHILDS, Floral Park, N.Y.

THE CINCINNATI BELL FOUNDRY CO. (LIMITED)
SOLE MAKERS OF THE BOYMER BELLS
FOR CHURCH SCHOOL &c. WRITE FOR CATALOGUE
Catalogue with fifty illustrations, free. 4 and Sycamore Streets

THE CONFERENCES.

(Continued from Page 5.)

persons were received by the pastor, Rev. H. Hammond, on probation. It is expected that as many more will be received soon. These are in part the fruit of a gracious work in progress in this church. The pastor is desired and invited for a fourth year of service among this people.

Center Sandwich. — The two churches in this place seem to have more of oneness and fellowship than is often found. The pastor, Rev. Joseph Simpson, followed a strong man (Rev. W. T. Hill), but discerning minds say he is just the one. All wish him to continue his work in this community and so voted in the quarterly conference. Three probationers have been recently received. It is expected that union revival services will commence Feb. 6, under an evangelist from Boston. A wise provision in the bequest of $1,000 to this church by the late Hon. M. H. Marston is that the interest shall be applied, first of all, to keep the church insured, and the organ (which was his gift) in proper order.

Lisbon. — Wonderful revival power has fallen upon this place under the labors of Rev. Frank Gilliam. About 150 have given their names to the pastor of our church and perhaps as many to the Congregational pastor. A large number of business men have been brought into the kingdom. Many who were workers in some department of the church and its supporters — not members, but brothers-in-law — have come into full fellowship. The evangelist has gone, but the work goes on under the two pastors, aided by the pastors from neighboring towns. Rev. L. R. Danforth, our pastor, whose son is among the converts, is as happy as he is diligent. Rev. Mr. Wathen, the Congregational pastor, is equally engaged and joyful, and all the people rejoice. S. C. K.

Vermont Conference.

St. Johnsbury District.

Derby. — The union meetings held by the various societies during the Week of Prayer were so helpful to the Methodists that they later supplemented them by cottage meetings which were very successful. At the last regular class-meeting some were converted, and on the occasion of the last quarterly meeting Presiding Elder Hamilton's sermon was blessed with one seeker. Four members have just been added to the League, and the Junior League is in a flourishing condition. Rev. Francis T. Clark, a new acquisition last Conference, is the successful pastor.

Barton. — The work of the fifth year in the pastorate is closing finely. During the entire term there has been a slow but steady progress, thus indicating that the extension of the pastoral limit is a wise one. A town Sunday-school convention was held here Jan. 22, Rev. Thos. Tyrie, of St. Johnsbury, giving an address in the evening.

West Burke. — Rev. P. N. Granger, a vigorous septuagenarian, is constantly leading on his flock to better things. This charge is another illustration of the wisdom of longer pastorates.

Peacham. — The reopening services occurred Friday, Jan. 18, according to announcement. The repairs cost about $750, all of which, except $302, had been raised before the day. Presiding Elder Hamilton so inspired the people in his conduct of the finances that $330 was pledged during the services, thus leaving a balance on hand for further improvements of $128. Mr. Hamilton preached in the afternoon, and Rev. H. A. Spencer, of Montpelier, in the evening, thus closing a red-letter day for Pastor Ryan and his Peacham people.

Evansville. — The donation for Rev. O. E. Newton was a great success every way, the net receipts being $114. Mr. Newton is a hard worker and a faithful pastor and his people appreciate his work for them.

Newport Centre. — Pastor McNeil was recently gladdened by a generous donation given him by an appreciative people.

Coventry. — Rev. P. N. Granger gave his celebrated lecture, "Three Years on a Whaler," for this church, Jan. 25, at a donation for Pastor Stephens.

West Groton. — From the account of the dedication of our new church in the St. Johnsbury *Republican*, we learn that a large audience was in attendance. The clergymen present were Presiding Elder Hamilton, Rev. Thos. Tyrie, of St. Johnsbury, Rev. E. T. Hutchins, the pastor, and Rev. Mr. Tellier, the Baptist minister of Groton. Mr. Tyrie preached a very able sermon, taking for his theme the original church at Rome. Mr. Hamilton stated that they did not wish to dedicate the church till the debt — about $300 — should be raised. A check from ex-Governor Proctor for $25 was followed by pledges, and $170 of the above amount was raised. The stewards then assumed the balance, to be raised as best they could. Appropriate exercises in the evening were conducted by Rev. H. A. Spencer, of Montpelier. HETLAW.

Maine Conference.

Portland District.

Saco. — The children's meeting has been reorganized and is now a Junior League. Mrs. Flora Palmer, one of the League District vice-presidents, is superintendent. Jan. 27 the pastor preached upon Methodism and the coming Conference. Saco, with other manufacturing places, feels the business depression, but we may rely upon the Methodist Church of the place to do honor to herself and our cause. The type of the provisional Conference program is already set up in the pastor's brain.

Biddeford. — Evolution has been evolving in the Saco and Biddeford mind, and while the subject was up Rev. H. E. Frohock gave some afternoon specials. Jan. 27 he delivered a lecture designed to cool the ardor of any who might be on the watch to see any lower animal make a bold stride over the chasms to manhood's high plane. The Biddeford *Times* gave the lecture a complimentary notice and a full report. Some are also studying a very knowing kind of theosophy. Although we have no consciousness of pre-existence, we are able to fix the exact time required to be in eternity to get ready to come back to begin anew the "grand-rounds." And surely is not this wisdom — to be able to know the unknowable? We need have no further contention with agnosticism, for that is electrocuted, supplied with burial lot, grave-clothes, and head-stone, all at one motion, and without saying "by your leave!"

Berwick. — Jan. 27 was a day of triumph. Four were at the altar seeking salvation, and another asked prayers. Special meetings were continued.

Goodwin's Mills. — On Jan. 18 one started in the Christian life in the class-meeting, and the next Sabbath evening three more asked prayers. Meetings have been held in dwelling-houses, in school-houses, and in the church, and a spirit of conviction prevails.

The pleasant relations of pastors and people furnish cause for gratitude. No church has yet asked for a change, but a few of the preachers think that they would like to try evangelistic work under new conditions. One local preacher found a way to introduce worship into a neighborhood by calling at a farm-house for butter. P.

New England Conference.

Boston Preachers' Meeting. — The meeting last Monday was held in Bromfield St. Church. Dr. Lunn, of England, delivered a spirited and broad-minded address, appealing for church unity. He clearly and most interestingly presented the cause of the Grindelwald Conference.

Boston South District.

Boston, First Church. — Sunday was a great day. Between 60 and 70 were received into the church as part of the results of the special meetings conducted by the pastor, Rev. C. L. Goodell. They were present at the altar, and it was a very impressive sight to see the officiary of this old church, headed by ex-Gov. Claflin and Hon. E. H. Dunn, follow the pastor in greeting the converts in the name of the church. Over one hundred have professed conversion, and others will join next month.

Boston, St. John's. — Last Sunday evening's service was given up to the baptism of 23 recent converts and the reception of 44 on probation. The pastor, Rev. W. T. Perrin, personally greeted each one by name, with a few words of encouragement or counsel. To each was given a Probationer's Hand-book and a certificate of welcome containing a statement of the class to which he was assigned, with the name of the leader and the time and place of meeting. While the favorite hymn of Christian fellowship was sung, the members of the official board came forward and gave to each a hearty hand-shake. The pastor was assisted in this most impressive service by Rev. M. H. A. Evans and Mr. Geo. W. Giddings of the School of Theology. In the morning service 2 were received from probation and 2 by letter. "To God be all the glory," is on the lips of many a grateful soul.

Roslindale, Bethany Church. — At the communion service last Sunday, 8 were baptized, 11 received on probation, and 2 by letter. Rev. C. E. Chandler, pastor.

Boston, Baker Memorial. — Last Sunday 25 persons were received into church fellowship. Of this number 4 came from probation, 5 by letter, and 16 were taken on probation. There were two baptisms also. A deep and blessed religious interest prevails. Rev. Frederick N. Upham, pastor.

Brookline. — On the first Sunday in February, 1 was baptized, 6 received on probation, 3 from probation into full membership, and more than $3,000 were subscribed towards the completion of the new church.

Allston. — The Methodist and Baptist churches have been holding union meetings for the past month, with a good interest among the people of both societies and a number of seekers. Rev. C. H. Hanaford has been invited to return for the fourth year.

West Quincy. — The pastor, Rev. E. W. Virgin, received, Feb. 3, 2 by letter and 4 from probation, baptized 4 and received 6 on probation. Presiding Elder Mansfield preached an eloquent sermon Sunday evening. The return of the pastor is unanimously requested.

Boston North District.

Trinity, Charlestown. — On Sunday last the services were of impressive interest. The altar rail was crowded with new converts. The whole church is being wonderfully quickened in its spiritual life. Rev. Dr. W. N. Brodbeck, pastor.

Auburndale. — The Day of Prayer for Colleges was observed at Lasell Seminary with most impressive services. They were held morning, afternoon and evening. The sermon was delivered at the afternoon session by Rev. E. H. Hughes, of Newton Centre. Many ministers from the town and from Boston took part during the day. Twenty young ladies requested prayers.

Winchester. — Rev. Dr. G. F. Eaton presided at the fourth quarterly conference of this church last week. It appeared that every department of the work was in a prosperous condition and a goodly number had been added to the membership during the year. Rev. C. E. Holmes was unanimously invited to return for the next year.

Boston East District.

First Church, Medford, shows a steady and gratifying growth. The Sunday-school each quarter reports a hopeful gain, and the membership of the society is constantly increasing. The pastor, Rev. O. W. Hutchinson, plans broadly and wisely, and his people are in hearty accord. There is a unanimous desire for Mr. Hutchinson's return.

Saugus Centre has been supplied by Rev. W. L. Clapp. There have been conversions on the charge, and all reports at the fourth quarterly conference show increased spiritual life. Mr. Clapp has all hearts and is desired for another year.

Swampscott. — Two persons were received into the church last Sunday morning — one by letter and one on profession of faith. Others are to follow. Sunday morning and evening services are marked by increasing interest, the evening service particularly so. The audiences fill the vestry. The church is in a prosperous condition. Benevolences will show slight advance on last year. Rev. Alfred C. Skinner is pastor.

Salem, Wesley Church. — The pastor, Rev. R. F. Holway, has been unanimously invited to return to this church for the fourth year. A revival spirit obtains. Fifty persons have presented themselves for prayers.

Middleton is one of the newer charges, and is announced in the Minutes "to be supplied." At present it claims to be satisfied with this and abundantly supplied by Rev. F. B. Harvey. There have been conversions, the congregations are good, and all the little church think a change of preachers would be a disaster.

Malden, Maplewood Church. — Last Sunday, 3 joined from probation, 6 were baptised, and 16 joined on probation. Others are to join soon. In the evening a man and wife were forward and professed conversion. The church is looking for still better times. The Epworth League is doing a good work, all of the meetings being well attended. During the year a Junior League of sixty members has been organized. They are taking a course of study in the Bible and the doctrines and discipline of the Methodist Episcopal Church, the pastor, Rev. L. W. Adams, having charge. U.

The last meeting of the Boston East District Ministers' Wives' Association was held in *Stoneham.* For the benefit of at least those of the sisterhood who were prevented from attending, this report should have appeared some weeks ago. A goodly number, despite the storm, enjoyed the kindly hospitality of our hostess, Mrs. Hitchcock. The devotional exercises were conducted by Mrs. Staples. Mrs. Thirkield, being a member while at the old home in Malden, was present, and led us in a prayer that was helpful and inspiring. The usual business was quickly despatched, one item of importance being the change of the day of meeting from Wednesday to Tuesday. The popularity of the Association with the sisterhood was evident from the letters of regret and from the number of urgent invitations to meet with various members. Mrs. Davis, of Melrose, rendered two solos with sweetness and sincerity.

[Continued on Page 14.]

NONE SUCH MINCE MEAT

Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

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VEGETABLE

Trade Mark

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The only remedy known that will positively cure DIPHTHERIA, Bronchitis, Tonsilitis, Asthma, Catarrh, La Grippe, and every kind of sore throat.

For Scarlet Fever, Measles, and all contagious diseases it has no equal. Indispensable in every household. Also to the Tourist and Traveling Public.

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Liebig COMPANY'S
Extract of Beef

This world-known product has received highest awards at all the Principal World's Exhibitions since 1867, and since 1885 has been declared

Above Competition.

WHAT AN EDITORIAL!

In the Lafayette, Ind., Daily Call

The Editor of This Newspaper Tells a Strange Story.

And Vouches for its Absolute Truth and Accuracy.

Prominence of Paper and Startling Nature of Facts.

Make Article of Vast Interest to the Public.

"Jacob J. Reitemeier," says the Lafayette (Ind.) Daily Call, of Jan. 18th, "the well-known compositor in the Call news-room, son of one of our oldest and best-known German citizens, has a daughter just three years old last Saturday, who almost from her birth has been afflicted with spinal meningitis, and has just experienced a recovery which is little short of miraculous.

"Mr. and Mrs. Reitemeier were three years ago made the proud parents of twin sisters, one of whom died on the 5th of June two years ago, with spinal meningitis. The latter part of the same month her surviving twin sister was attacked with the disease in a most aggravated form. The family had the constant services throughout the whole summer of some of our best physicians, three of whom in turn examined and attended the cases. The child was unable to walk, almost unable to move, and entirely helpless.

"The physicians, one and all, agreed that the case was hopeless, that nothing could be done for this child. Their opinion was that she would never be cured, and probably would soon die. From everything done for her she experienced no benefit, and the physicians, candidly stating that they could do nothing for the cure of the child, were dismissed, and beyond mild domestic treatment, rubbing with alcohol, etc., to alleviate immediate symptoms, nothing was done for her, and the sad-hearted parents only waited the summons which they felt must soon come for her final release from her afflictions.

"Thus matters went on for about a year, the little one changing, if at all, only for the worse, and steadily but surely going down. One year this month, Mr. Reitemeier informs us, attracted by the advertisement of Dr. Greene's Nervura blood and nerve remedy, in the Call, he and his wife finally concluded to try it, though with but very slender hopes of deriving any benefit. There was a decided improvement in the child's condition with the use of the first bottle, which continued during the second, and before the third bottle was all used the child was able to walk upright, and apparently cured. Thereupon the use of the medicine was discontinued, and has not been resumed.

"In the year which has since elapsed the child has grown to be as fat and healthy and active a little one as any parent need wish to see, and Mr. and Mrs. Reitemeier say they feel beyond a doubt that the use of Dr. Greene's Nervura blood and nerve remedy saved her life. The case is certainly a very remarkable one, and the well-known and reliable character of the parties gives it especial importance and significance."

This is indeed a most wonderful cure, and a great triumph for Dr. Greene's Nervura, and occurring as it did in the Daily Call's official family, the fact will have the greatest weight in influencing all who are sick or ailing to use this truly marvelous restorer of health. This grand remedy should not be classed with ordinary patent medicines, as it is the discovery of a successful physician who has the largest practice in the world among nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He can be consulted without charge in regard to any case, personally or by letter, by all who use the medicine.

AYER'S CHERRY PECTORAL — PRIZE MEDAL AT WORLD'S FAIR

World's Fair MEDAL And Diploma Awarded

AYER'S CHERRY PECTORAL FOR THROAT and LUNG COMPLAINTS

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THOMAS W. SILLOWAY, Church Architect, No. 19 Park Sq., Room 8. Opp. Prov. R. R. Station.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a *specialty*, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.

Prevents Appendicitis!
Constipation is one of the chief causes of this dreadful disease.
BUBIER'S LAXATIVE SALT CURES CONSTIPATION
and regulates the bowels. Unlike pills it causes absolutely No Griping or irritation of the intestines.
— 50 cents per bottle of 50 doses —
Every retail druggist in New England sells it.
All Boston Wholesalers supply it.
(Show your druggist this advertisement).

Church Register.

HERALD CALENDAR.

Bucksport Dis. Western Min. Asso., at Surry, Feb. 11-13
New Bedford Dis. Min. Asso., at Middleboro', Feb. 13, 13
Norwich Dis. Min. Asso., at East Main Street, Norwich, Conn., Feb. 14, 15
Bangor Dis. Min. Asso., at St. Albans, Feb. 15-17
St. Albans Dis. Pr's' Meeting, at Johnson, Feb 25, 26
Prov. Dis. Min. Asso., at Tabernacle Church, Providence, Feb. 25, 26
National Deaconess Conference, at N. Y. city, March 7-9

CONFERENCE.	PLACE.	TIME.	BISHOP.
New England,	Salem, Mass.,	April	3, Merrill.
N. E. Southern,	Providence, R. I.,	"	3, Walden.
New York,	Kingston, N. Y.,	"	3, Newman.
New York East,	Stamford, Conn.,	"	3, Warren.
New Hampshire,	Concord, N. H.,	"	10, Merrill.
Vermont,	Waterbury, Vt.,	"	10, Foss.
Northern N. Y.,	Herkimer, N. Y.,	"	17, Mallalieu.
Troy,	Saratoga Sp'gs, N. Y.,	"	17, Walden.
Maine,	Saco, Me.,	May	1, Bowman.
East Maine,	Bucksport, Me.,	"	9, Bowman.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

QUARTERLY MEETINGS.

BANGOR DISTRICT — FOURTH QUARTER.

FEB.

3, a m, Corinna.
3, p m, Exeter.
10, a m, Hartland.
10, eve, St. Albans.
17, a m, Lincoln.
17, eve, Mattawamkeag.
17, Ft. Fairfield & Sprague's Mill.*
18, eve, Howland.
20, a m, Kingman, dedication of church.
24, a m, Dover.
24, p m, Sangerville.
24, eve, Guilford.
24, Caribou & Washburn.*

MARCH.

3, a m, Dixmont.
7, eve, Smyrna.
8, eve, Moro.
10, a m, Patten.
11, eve, Limestone.
13, p m, Fort Fairfield.
13, eve, Caribou.
13, p m, Washburn.
13, eve, Mapleton.
14, p m, Sprague's Mill.
14, eve, Mars Hill.
15, eve, Monticello.
17, a m, Hodgdon.
17, p m, Linneus.
17, eve, Houlton.
24, a m, Newport.
24, p m, Detroit.
31, a m, Danforth.
31, p m, Weston.

APRIL.

1, eve, Forest City.
3, eve, Lambert Lake.
3, eve, Vanceboro'.
4, eve, Bangor, 1st Church.
7, a m, Carmel.
7, p m, Levant.
14, a m, East Corinth.
14, p m, Corinth.
21, a m, Old Town.
21, p m, Stillwater.
21, eve, Orono.
22, eve, Grace Ch, Bangor.
28, a m, Dexter.
28, p m, Ripley.

*Pastors exchange.

DEAR BRETHREN: The execution of the above plan will conclude my work on Bangor District. Please suffer a word of exhortation: Let out your last link in soul-saving. Push your benevolences. Canvass every member, probationer and parishioner. Make Easter Sabbath a great day for Missions in the church and Sunday-school. Send for missionary concert exercises NOW. Let your motto be, "Bangor District in CLASS FIRST by raising FULL EQUITABLE APPORTIONMENTS for Missions, and all other benevolences in FULL." Let us have a full attendance at the fourth quarterly conference, and written reports, as the Discipline requires. B. C. WENTWORTH.

Few know what chimneys to use on their lamps. Consult the "Index to Chimneys," sent free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

WOVEN WIRE FENCE
Horse high, bull strong, pig and chicken tight. Make it yourself for 13 to 20 cents a Rod. 50 styles. A man and boy can make 40 to 60 rods a day. Catalog free.
KITSELMAN BROS., Ridgeville, Ind.

WANTED. Capable men of good education, pleasing address and business tact to travel on salary.
BALCH BROTHERS, 36 Bromfield St., Boston.

WANTED. Suitable person in each town to sell my Fifty Cent Teas, put up in pound packages.
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Buckeye Bell Foundry
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Best Foundry Copper and Tin. Church Bells & Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Prices, terms, etc., supplied free.

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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World.
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MENEELY BELL COMPANY
CLINTON H. MENEELY, General Manager,
Troy, N.Y., & New York City,
Manufacture Bells of Superior Quality.

Marriages.

EMERSON — GOULD — In Corinna, Me., Dec. 31, by Rev. C. G. Lyons, Cutler Emerson and Lizzie F. Gould, both of C.

PAGE — HATCH — Jan. 16, by the same, Carydon A. Page, of St. Albans, Me., and Iva Hatch, of Corinna.

BRIMIGION — PERGERSON — At the parsonage in South Deer Isle, Me., by Rev. B. Wesley Belcher, Jan. 6, Charles W. Brimigion and Myrtle Pergerson, all of Deer Isle.

CHADWICK — STONE — At the parsonage in Cushing, Me., Jan. 24, by Rev. Geo. J. Palmer, Alvah M. Chadwick and Gussie V. Stone, both of C.

GOOLD — CLEVELAND — At the parsonage in Sand Lake, N. Y., Jan. 17, by Rev. Robert R. Washburne, James Harvey Goold and Mrs. Emma L. Shaver Cleveland, both of Sand Lake.

Money Letters from Jan. 28 to Feb. 4.

J S Allen. J A Bowler, J M Bean, Mrs H Brown, Fred Barker, Mrs G W Ballou, B A Ball, W W Beach. Chas Cayford, E G Came, Mrs H Carpenter, Dr. H. J. Cushing, Annie C Coombs, Miss H P Carsley. Mrs D Dresser, T W Douglass. Mrs Mary Emerson, T J Everett, G W Elmer. Mrs L B Frye, J A Faulkner. G W Greenleaf, Mrs S E Goss. Jos Hollingshead, Mrs H H Harriman, E A Hubbard. O E Johnson, Mrs H S D Jackson. Mrs Chas E Keen, Mrs E M Kimball, E L Kenyon. Allen Lewis, C A Leach. A J Manchester, W H Meredith, W S McIntire, R T Miller. Mrs L M Page, Mrs M A Prouty, Mrs D L Phillips, I A Porter, Mrs E C Phipps, J D Pickles, C F Parsons. G W Reynolds. Subscription News Co., B P Spalding, Mrs S A Sylvester, W S Smithers, Henry Sawyer, J L Stack & Co, W W Sharpe & Co, David Smith, C A Southard, S H Smith, E A G Stickney, H Tuckley, D G Tapley, B E Thompson. T H Wiggin, Benton Wilson, E P Wentworth.

W. F. M. S. — DISTRICT MEETING. — There will be a convention of the auxiliaries on Framingham District at Cochituate, Tuesday, Feb. 12, commencing at 10.30 a. m. Reports from auxiliaries and bands, singing by the Cochituate Band, addresses by Dr. Mary Christiancy, of India, and other exercises will make a full and interesting program. Basket lunch; tea and coffee served by Cochituate ladies. Electrics leave Natick for Cochituate at 10.10 and 11.10. MRS. C. H. HANAFORD, Dist. Sec.

ANNUAL MEETING OF THE BOOK COMMITTEE. — The Book Committee will meet in annual session Wednesday, Feb. 13, at 10 a. m., at 150 Fifth Avenue, New York city. The Eastern and Western sections will meet separately, Tuesday, Feb. 12, at 2 p. m.

W. F. WHITLOCK, Chairman.
Ohio Wesleyan University, Jan. 25.

MANCHESTER DISTRICT PREACHERS' MEETING, at Hillsboro' Bridge, N. H., Feb. 19 and 20.

PROGRAM.

Tuesday, 7.30 p. m., sermon by Noble Fisk.

Wednesday, 9.30 a. m., devotional exercises, led by Joseph Manuel. At 9.45, Discussion of Revivals: Essential Elements in a Genuine Revival, by Daniel Onstott, W. T. Boultonhouse; Why have Special Revival Meetings? G. H. Hardy, J. M. Bean; Other Methods for Securing Revival Results, E. N. Jarrett, William Woods; The Pastor his Own Evangelist, C. U. Dunning, C. A. Reed; Caring for the Fruits of a Revival, C. D. Hills, C. W. Taylor; Dr. Peck's Book, "The Revival and the Pastor," C. E. Eaton; B. Fay Mills and His Work in Manchester, L. D. Bragg. At 1.45 p. m., devotional exercises, led by H. D. Deets. At 2, An Hour with Church Finances: How to Pay a Church Debt, C. H. Farnsworth, J. H. Vincent; Best Methods for Benevolent Collections, H. B. Allen, H. G. Hoisington; Giving a Tenth, G. H. Clarke, Dana Cotton; Business Methods in Church Finances, C. H. Howard, W. A. Mayo. At 3 p. m., Timely Topics: Sunday Observance, G. W. Bussell, Irad Taggart; Politics and Morals, B. P. Judd, H. F. Quimby; City Mission Work, T. A. Dorion; Saloons Die Hard in Nashua, C. W. Rowley. Question Drawer, O. S. Baketel. At 7.30, sermon by James Cairns, followed by Communion.

Plan to be present for the first service, Tuesday evening. Let those who wish entertainment the first night notify the pastor at Hillsboro' Bridge.

O. S. BAKETEL,
C. E. EATON,
T. E. CRAMER, } Com.

THE EASTERN BUCKSPORT DISTRICT MINISTERIAL ASSOCIATION will be held at Machias, Feb. 25-27.

SERMONS: Monday evening, E. S. Gahan; alt., J. H. Irvine. Tuesday evening, J. Tinling; alt., E. A. Glidden. Wednesday evening, R. Sutcliffe; alt., S. O. Young. Prayer services on Tuesday morning, led by S. S. Gross; on Wednesday morning, by B. W. Russell.

ESSAYS: Christian Courtesy, J. D. McGraw, S. S. Gross; Evidences of the Supernatural Factor in the Bible, E. S. Gahan, J. H. Irvine; Business in Piety, J. T. Moore, B. W. Russell; Experience — What it Does for Us, S. O. Young, Z. B. Grass; Our Ecclesiastical Neighbors, J. T. Wright, E. A. Glidden; Sabbath-school Work, S. E. Brewster, R. Sutcliffe; How can We Promote Family Worship? J. Tinling; The Young Man and the Church, A. S. Ladd; Demand of the Age on the Christian Ministry, H. W. Norton.

A. S. LADD,
J. H. IRVINE,
S. O. YOUNG.

REUNION. — The annual reunion of the Boston Association of the Montpelier Seminary will be held at the Copley Square Hotel, Friday, Feb. 22. Reception at 2 p. m. Dinner at 4 p. m. Any who are interested in the Seminary are invited to attend.

The *Outlook* says: "Dr. Hillis, in beginning his service as successor to Professor Swing, in Chicago, said to his people: 'From social delights and banquets, and life's many and praiseworthy pleasures, grant me, I pray you, release. Let me dwell apart, and be to you, if God will, a divine voice and conscience.' A noble utterance! Too much splendid strength is sacrificed to banquets and pleasures by those who find it hard to find the time they need for study." Dr. L. T. Townsend, now doing such excellent service in the pastorate in Baltimore, and who achieved so much with tongue and pen in the twenty-five years he was a distinguished professor in the School of Theology, Boston University, once told us that early in his experience he found he must very largely resist the demands society made upon him if he was to do the work of investigation, study and production which he had laid out for himself. Herein lies an exceedingly urgent lesson for the minister. To him the temptation to waste time and dissipate nervous force and power is very strong and can be resisted only by most determined effort. This fact is significantly true of the city minister who is subjected to so many needless and impertinent interruptions. Dr. Hillis' desire seems supremely ideal. To dwell apart and to be to his people a divine voice and conscience — is not that God's thought and wish for His ministers? But to reach that ideal will cost something in the way of self-crucifixion and forfeiture. So few there are who are willing to pay the price and obtain the crown of spiritual self-growth and consequent service to their people.

One of the Hindu Shastras has lines, which roughly rendered, read as follows: —

"Leave a hundred things to eat;
Leave a thousand things to bathe;
A hundred thousand leave to give;
A million leave to pray to God."

Hindus have a very devout nature. And though the mass of them do not live up to the precepts of their religion any better than the mass of Christians, some of them show a conscientiousness and a consecration, according to their light, that put most Christians to the blush.

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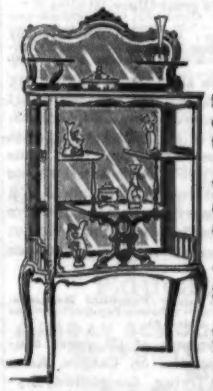

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The shelves are admirably planned, each one being located with a view to its position in the general scheme or effect. There is the new curved guard on the outer end of each shelf.

The side galleries are of brass — a classic pattern of festooned pillars. To avail of a very light construction extra care is taken with the joiner work of these Cabinets, which is all of solid mahogany, mortised and tenoned.

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Our Book Table.

Anniversary Addresses. By Samuel Colcord Bartlett, D. D., LL. D. Boston: Congregational S. S. and Publishing Society.

For the last half century or so Dr. Bartlett has been a conspicuous figure among the leaders of religious thought and education in New England. During half of that period he occupied a commanding educational position as president of Dartmouth College. He is a clear and strong thinker and writer along orthodox lines, and his annual utterances as head of that institution possess a permanent value, especially for those who passed under his supervision in their educational course. He has been a student of his own as of other times, and has not failed to perceive, in the transition through which the nations have been passing, dangers and duties for the rising generation. These were from time to time indicated in his baccalaureate discourses, included in this volume. Many of his themes are of the highest importance and are developed along lines of vigorous thought. "The Elements of Manly Culture," was the subject of his inaugural in 1877. "Responsibility for Religious Principles," "High Moral Alliances," "Positive Faith," "Largeness of Heart," "The Greatness of a Noble Life," "Value of Character and Opportunity," are among his topics. The volume contains, in addition to the baccalaureate sermons, the orations on Daniel Webster, the battle of Bennington, and on the second centennial of Old Newbury. The volume is a storehouse of cautions and counsels, which cannot fail to be of the utmost value to young men just embarking on life's voyage.

The Borderland of the Czar and Kaiser. Notes from Both Sides of the Russian Frontier. By Poultney Bigelow. Illustrated by Frederic Remington. New York: Harper & Brothers. Price, $2.

Mr. Bigelow is an excellent observer and writer of his observations. Without going to the sources of Russia's trouble, he records in a pleasant way what lies on the surface and is thus open to observation. He found Russia not over accessible to the foreign traveler, and especially to the artist who accompanied him. Hence he got out of the Czar's dominions pretty soon and came into those of the Kaiser. He tells of being in the barracks of the Czar and why he left Russia; he gives an interesting account of the Russian Jews; he furnishes side-lights on the German soldier, and visits the Emperor William's stud-farm. In the concluding chapters he tells of the efforts at Russification in the Baltic provinces, and the difficulty of maintaining a Lutheran Gospel.

The Heresy of Cain. By George Hodges. Thomas Whittaker: New York. Price, $1.

"The Heresy of Cain" is a curious title to a delightful little volume of brief and suggestive essays. "The New Philanthropy," "To Help the Poor," "Business and Religion," "The Christian Family," "War and Politics," and "The Power of Persuasion," are among the titles. Each subject is opened neatly and clearly and the thought is presented in a fresh and suggestive way. The topics range about the Scriptures, and have, at the same time, an application to questions of our own age. Hence he is perpetually discussing matters of interest today even when he says nothing about them. In this way he turns questions up on new sides and looks at them at unaccustomed angles.

Under Friendly Eaves. By Olive E. Dana. Augusta, Me.: Burleigh & Flynt.

In this attractive volume are gathered twenty-two charming tales by a well-known writer for the periodical press, Miss Olive E. Dana, of Augusta, Me., whose delightful contributions of verse and prose have frequently added interest to the columns of the HERALD. These are every-day stories of every-day people — the sort of folks that most of us have some time known — and the reader immediately feels at home under such "friendly eaves." Miss Dana says in the Proem: —

"Just as they came to me, I write them here, —
These homely tales of simple, friendly folk
Whose hidden hearth-fires breathe the wreathèd smoke
That tells of home, warmth, love, when skies are drear;
Whose tranquil faith and unstrained virtue calm
Life's fevered pulse like some familiar psalm;
Who make us feel how royal goodness is,
How worthless all men gather, lacking this;
Who keep for us, despite Time's swift mischance,
Our dear New England's best inheritance."

Pathetic, humorous, uplifting, this collection of short stories cannot fail to win a warm place in many a responsive heart.

Josiah Wedgwood, F. R. S.: His Personal History. By Samuel Smiles, LL. D. New York: Harper & Brothers.

For young people there can hardly be found a more attractive and valuable series of books than the one prepared by Mr. Smiles. Many of his books are rare; the information he gives can be found nowhere else. He exhibits great insight in his studies and sound judgment in the distribution of his material. His style is at once simple and thoughtful. He has, in this volume, made a delightful study of Wedgwood — the man, his character, his work. To the young man Wedgwood furnishes a noble example and an inspiration. He rose from obscurity, and, with the disadvantage of ill health, struggled against difficulties, rising step by step until he became the prince of potters and a man of large wealth. The story of his rise, as told by this enchanting biographer, is of thrilling interest. Of course many qualities entered into this success — a mastery of his business, taste, enterprise, courage, intelligence and perseverance. Though always an invalid, his energy was irrepressible. He marked out the way for himself, and unhesitatingly traveled it whatever lions might crouch beside it. The record of a man so wise and useful to his age ought to be preserved, and Mr. Smiles has embalmed him in this little book.

Christ in Myth and Legend. Curious Facts, Myths, Legends, and Superstitions Concerning Jesus, with an Historical Sketch of the False Christs of All Ages. By John W. Wright. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. Price, 50 cents.

If no Gospel had been written, we should have a considerable account of our Lord in myths and legends. The account would, of course, be exaggerated and unhistorical. It is of interest to see how far the human mind went astray in its endeavor to give the idea of the Christ life. The author has given twenty-six of these legends in an attractive form. The book will be read from curiosity. They are stories of the Middle Ages woven about the true story of the Cross.

Abraham Lincoln, the First American. By David D. Thompson. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. Price, 90 cents.

This new life of Lincoln is adapted to the tastes and needs of the young. It shows his small beginnings, his slow ascent, his final attainment of the highest prize in the Republic. It gives his words of wisdom, his self-control and self-culture, and his deeds more daring than those of the battle-field. To the young it will prove a guide and an inspiration.

Christianity Triumphant: Its Defensive and Aggressive Victories. By J. P. Newman, D. D. Funk & Wagnalls Company: New York. Price, 75 cents.

"Christianity Triumphant" is a masterpiece of eloquent presentation. The style is brilliant, the argument cumulative, the conclusion irresistible. It is a good book for old and young, for Christians and unbelievers. The author marshals his facts, as Grant did his army, and moves steadily upon the enemy's works. The enemy can neither resist nor flee.

Oliver Goldsmith: A Selection from His Works. Introduction by Edward Everett Hale. New York: Funk & Wagnalls Company. Price, $1.

The humor and good nature as well as the sorrows of Oliver Goldsmith attract to him readers. No home library is complete without some of his writings. In this volume of selections we have "The Traveler," "The Deserted Village," "Retaliation," "Pictures of Life," "The Man in Black," "Books and Authors," "The Eccentricities of Fashion," "Literature and Taste," "Various Matters," and "Extracts from the Life of Richard Nash, Esq." Dr. Hale, in his usually felicitous style, gives an appreciative and attractive sketch of Goldsmith's life. The volume contains the best portions of his works.

Talks to Children About Jesus. By Mrs. G. E. Morton. R. H. Woodward & Company: Baltimore.

Many have essayed to teach the child the lessons of the Gospel, but only a small number have succeeded. The author is conspicuous in that minority. The marvelous tale of the Redeemer's life is told with sufficient fullness and in the most simple and plain language, so that the child has no difficulty in understanding the purport of the narrative. The mother or other teacher will find in this book an important help in communicating to the young the facts and incidents in our Lord's great life.

Chris, the Model Maker: A Story of New York. By William O. Stoddard. New York: D. Appleton & Company. On sale at 11 Franklin St., Boston. Price, $1.50.

The interest of this story is in the telling rather than in the subject. The hero is a dwarf and a cripple, but Mr. Stoddard, like Dickens, has the strange power of imparting an interest to the least significant character. He finds Christopher Huyler in one of the meanest streets in New York, and contrives to throw about him an atmosphere in which he becomes attractive to every reader. The reading of this book cannot fail to exert a healthful influence on the minds of youth.

Character Studies and Some Personal Reminiscences. By the Author of "Pastime Papers." Thomas Whittaker: New York. Price, $1.

This neatly-bound volume of 177 pages contains six admirable studies on Carlyle, Anna Jameson, Washington Irving, Longfellow, Bryant, and Joseph G. Cogswell. Though brief, these sketches are finely drawn by the hand of a master, who was aided in his work by some personal knowledge of the individuals. The reminiscent element is charming. The notices of Bryant, Irving, the Astors, and Dr. Cogswell, the librarian of the Astor Library, are very fine. The volume may be best described as a choice book for occasional reading.

Daisy. By Marshall Saunders, Author of "Beautiful Joe." Philadelphia: American Baptist Publication Society, 1420 Chestnut St. Price, 75 cents.

Miss Saunders writes charmingly. Older as well as young readers will follow with interest her simple story of a child who had a part to play in the actual world. The story is a household idyl. The purity and grace of childhood are depicted, and the little book, tastefully bound, cannot fail to be a favorite.

A Kentucky Cardinal. A Story. By James Lane Allen. New York: Harper & Brothers. Price, $1.

A choice book, in the author's natural vein. The cardinal is not one of the Pope's bodyguard, but a member of the feathered tribe known by that name. Mr. Allen lies close to nature and hears her inner voices.

An Agitator. A Story. By Clementina Black. New York: Harper & Brothers. Price, $1.

Though this Black is not the renowned story-teller, her tale is worthy of that great master. The style is animated and the movement rapid. The lovers of fiction will desire to dip into this little book and make the acquaintance of the new author and her way of telling a story.

Magazines.

— The *Cosmopolitan* for January has for a frontispiece G. F. Watts' "Paolo and Francesca," whose record makes a main feature in the leading article by Ouida, entitled, "Great Passions of History." Jean Martin Charcot furnishes a sketch of the life and services of "Pasteur." Barr Ferree describes by pen and picture "The Cathedrals of France." J. F. Nott tells of "The Bamboo." Howells has a story, "A Parting and a Meeting." Edward W. Bok discourses of "The Young Man and the Church." Albion W. Tougrée gives "The Story of a Thousand." There are some good bits of poetry by Bliss Carman, John Tabb and John Allan. (The Cosmopolitan: New York.)

— *McClure's Magazine* for January is another Napoleonic number, opening with an illustrated article on the achievements of the Gallic conqueror in codifying laws, organizing finances, establishing schools, developing manufactures, and making roads. The article is accompanied by 23 portraits of the hero. Rudyard Kipling has a new jungle story. Beatrice Harraden tells her own story about the writing of "Ships that Pass in the Night." Prof. Drummond gives an account of the "Character and Career of D. L. Moody." Conan Doyle relates a thrilling battle story of an Irish regiment in the Soudan. (S. S. McClure: 30 Lafayette Place, New York.)

— The *International Journal of Ethics* for January contains seven articles: "The Significance of Recent Labor Troubles in America," by Hon. Carroll D. Wright; "The Necessity of Dogma," by Prof. J. Ellis McTaggert; "The Juvenile Offender and the Conditions which Produce Him," by Rev. W. D. Morrison; "The Teleology of Virtue," by Walter Smith; "The Altruistic Impulse in Man and Animals," by T. Gavanescul; "Matthew Arnold's Poetry from an Ethical Standpoint," by Abraham Flexner; and the discussion of "Rational Hedonism" by J. S. Mackenzie and E. E. C. Jones. The articles, on difficult or abstruse subjects, are all ably treated. (Published at 1305 Arch St., Philadelphia.)

— The *Biblical World* for January opens the new volume with a good list of articles. It contains "Sociology and New Testament Study," by the editor; "The Religious Ideas of the Jews in the Time of Jesus," by Prof. G. B. Stevens; "The Drama in Semitic Literature," by Prof. D. B. Macdonald; "The Originality of the Apocalypse," by Prof. Geo. H. Gilbert; "The Jordan Valley and Peræa," by Prof. Riggs; "Comparative-Religion Notes," by Frederick Starr. The number is able in treatment as well as fresh in its topics. (University of Chicago Press.)

— The *Westminster Review* for January contains a list of twelve valuable articles. The leader is a memorial of the deceased editor, Dr. John Chapman, who had been in charge for forty-three years. The memorial words are very fitting at the close of such a protracted term. Then follow articles on "Historical Methods of Record before the Use of Written Characters;" "Wanted: A Newer Trades-Unionism;" "Why New Zealand Women Get the Franchise;" "The Struggle for Healthy Schools;" "A Defense of the Modern Girl;" "Towards the Appreciation of Emile Zola;" "Moscow in 1893;" and "The Cost of Elections." The American reader will be sure to go through the articles on "The Yosemite" and on our "Bryant." (Leonard Scott Publication Co.: New York.)

— The *Forum* for January contains fourteen articles. Prof. Albert B. Hart shows that our moral standards are shifting. H. P. Robinson, editor of the *Railway Age*, pulverizes with his steel hammer "The Report of the Strike Commission." James Schouler points out some of the "Dangers of Our Presidential Election System." David A. Wells shows that the "Existing Income Tax" is not unconstitutional. Frederic Harrison assigns "Dickens' Place in Literature." A. F. Sanborn gives "The Anatomy of a Tenement Street." Louis A. Garnett reveals "The Crux of the Money Controversy." Henry King shows that the average pay of journalists is fully equal to that of any other profession. J. Trevor gives the main features of his Labor Church. Prof. Paul Shorey thinks we should not study ancient through modern Greek. W. R. Eastman tells of the "New Aid to Education" in the Traveling Library. Major Powell describes the proper training for the Indians. C. F. Thwing shows the large increase in the "Cost of Collegiate Education." (The Forum Publishing Co.: New York.)

— The *Nineteenth Century* for January is, as usual, rich in material and able in treatment. Hardly any reader can fail to find something to his liking in its list of fourteen articles. "The Triumph of Japan," by Prof. Robert K. Douglas, is at once timely and quite full in its treatment. The dash of Japan in this struggle has been a surprise to many, and yet there are others who had learned how thoroughly the island nation had become aroused. Japan has felt the touch of the modern world, while China remains in the mists of antiquity. This war will open her eyes; but the deed is done, and the robber is in a condition to take off the spoils. The "Labor Party," the "Queen and Lord Beaconsfield," "Woman under Islam," "The Political Situation," and "St. Martin of Tours," are the titles to other articles. Crispi, the Italian Premier, is appreciatively presented by W. S. Alden, late American Consul at Rome. (Leonard Scott Publication Co.: New York.)

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Obituaries.

Cooper. — Elizabeth F. K., wife of Rev. V. A. Cooper, D. D., superintendent of the New England Home for Little Wanderers, was born March 2, 1830, and departed this life Dec. 10, 1894.

Few women in New England have accomplished so much for Christ and the church, and few will be as widely lamented in their departure. In her early life she longed for an education. She worked in the cotton mills in Rhode Island, and with the money earned paid her way at East Greenwich Seminary. Bishop W. F. Mallalieu was a classmate and her only competitor in mathematics. She became a successful teacher and after her marriage continued her studies. When her husband entered college she took up with him the studies of his course.

All other matters were, however, secondary to her religious life. She was converted in her eleventh year, but entered a fully consecrated life when about twenty years old. From that time until her death one overmastering passion possessed her soul — the purpose to help the world to Christ. She was a model pastor's wife. She claimed a share in all his work — not as her duty, but as her glorious privilege. Her saintly memory is treasured by thousands, in Providence, Nashua, Worcester, Lynn, Boston, and other fields where her husband labored, as the most unselfish life they ever knew. For many years she had a written list of subjects of prayer for whose conversion she worked and prayed, adding a new name as one after another was converted. She was thus instrumental in bringing scores into the church. Her great delight was to labor for the children. In each of her churches this was her special field. It was a touching sight to see her with the little waifs of the Wanderers' Home clinging to her. She had impressed her motherly love by religious instruction upon more than 2,500 little children in the Home — the only touch of mother-love which hundreds of them ever knew.

The Methodist public knew her best in connection with her work in the Woman's Home Missionary Society. To no other human agent does the New England Society owe so much. Its managers have already paid a fitting tribute to her devotion. The Immigrants' Home stands as a monument to her zeal. While suffering from an incurable disease, she raised for it, by correspondence, more than $2,000.

Her life for the last few years has been a marvelous triumph of faith. Her great suffering was to her the refiner's fire, and so utterly purified from dross did she become that her sick room seemed — as indeed it was — a robing-room for heaven. In her and through her we have witnessed one of the most marvelous triumphs of grace. "The Celestial Country," the matchless poem of Bernard of Cluny, she knew by heart, and solaced her weary hours by its repetition. Its last quatrain is now singularly appropriate.

C. L. GOODELL.

Middleton. — Rev. W. H. Middleton passed away Saturday, Nov. 24, 1894, at Oxford, Me., aged 25 years, 7 months, and 12 days.

He was born in Bedford, Eng., near the place where John Bunyan was confined when he wrote "Pilgrim's Progress." He was converted at the age of fifteen during some special services held in his church, the Primitive Methodist, by the pastor, Danzy Shen. Fifty young men joined the church at that time, and three of them became ministers. He sailed from England the day he was nineteen years old. The second year he was here, he organized, in the Chelsea Y. M. C. A., a class in anatomy, which he studied quite extensively in England, and one of the young men became interested, determined to become a doctor, studied in one of the New York hospitals, went to China as a missionary, and now has charge of a hospital in that country. In '91 and '92 he was secretary of the Y. M. C. A. at Attleboro, Mass. He attended the East Greenwich Academy the winter term of '93, and at its close he came to Norway to follow his trade as a cutter.

He was married, July 6, 1893, to Miss Lizzie Gomersall, of English descent, who had been in this country a year longer than himself. In the fall he returned to Chelsea, Mass., where he could do better at his trade. The following winter he came to assist Rev. A. K. Bryant on the West Paris circuit, and materially aided in the revival where over 100 were converted. He was licensed to preach in England, and continued a local preacher until he joined the Maine Conference on trial at Skowhegan, April, 1894, when he was stationed at Oxford and Welchville. He constantly grew in favor with the people, both as preacher and pastor. He was pre-eminently a man of God. He was very devoted and sweet-spirited, pure in heart, noble in life, and earnest in effort.

He was thrown from his carriage, Nov. 4, and injured internally, from which he did not recover. He leaves a wife and one child, a mother and sister, to mourn their loss.

A short service was held at his home in Oxford by Rev. J. H. Roberts, of Norway, assisted by Rev. G. C. Andrews, of Mechanic Falls. The funeral service was held in the Horace Memorial Free Baptist Church in Chelsea, Rev. J. H. Remick officiating. He was interred in Woodlawn. May his mantle fall upon all the young men who felt the touch of his noble manhood!

J. H. ROBERTS.

Nichols. — Mrs. Julia Bigelow Nichols, the beloved and efficient wife of Rev. Fayette Nichols, of the New England Conference, died of consumption at Wilbraham, Mass., Dec. 8, 1894.

She was born at Barre in this State, Sept. 23, 1854, and was converted under the labors of Rev. John Peterson, at Athol, during a revival, in 1873. She came to the household of Mr. Nichols in 1879, to care for his sick wife, who died June 14, 1880. Miss Bigelow continued to care for the home and the children after the death of Mrs. Nichols. She made everything so bright and attractive, and was so faithful in the care of the two little girls, that neither they nor their father could spare her from the family, and on April 9, 1882, she was married to Mr. Nichols and passed thirteen happy years with him in the Methodist ministry.

She was a most devoted and affectionate wife. Her home bore constant testimony to her ability and refined taste. She was unmindful of herself as she planned and labored for those she loved. It was her ambition to relieve her husband of all unnecessary care so that he might have ample time for his painstaking pulpit preparation. By nature she was retiring in her disposition, and the assertion of her quiet Christian life found better expression in deeds than in words. Those who knew her best loved her most. Even in death the striking characteristic of her domestic life was prominent, and her last words bore a message of comfort to the husband to whom she was so devoted. It is not possible for me to interpret the full harmony of the rich and clear and tender notes of her beautiful life. I can only reproduce a single strain of the melody — devotion to her home. Here as elsewhere she was ambitious to be most faithful. Here "she hath done what she could." She was true to her friends, her church, her family and her God. The charges she has served as a pastor's wife are richer for the legacy of her faithfulness, and heaven will henceforth be more attractive to those who loved her in the experiences of the itinerancy.

GEO. S. BUTTERS.

Bachelder. — Our church in Dover, Me., has been sorely afflicted during the last three years in the loss of nearly all of its aged members. The subject of this sketch was among the most highly respected. Jemima A. Bachelder was born in Gilmanton, N. H., Oct. 4, 1815.

At the age of eighteen years she began her Christian life. A few years after this she was married to Joseph Bachelder, of Dover, Me. For sixty-one years she has "kept the faith." She came into the Methodist Church from choice, and continued true to its interests through her long life. The Gospel was to her "the power of God unto salvation."

She was always cheerful, even when suffering from the ills incident to old age. It was one of the homes where the preacher was as much blessed by his visits as were the inmates by his ministrations. Hers was a cheerful, happy old age, just such as is described by the Wise Man — "The path of the just is as a shining light, shining more and more unto the perfect day."

For several years she was unable to attend the services at the church, but her desire for its prosperity continued unabated to the close of life. She was a worthy, godly woman. Her memory is blessed.

J. W. DAY.

Worth. — Apphia G. Worth was a native of Wayne, Me.

She was converted, Sept. 13, 1834, at a camp-meeting held in Sangerville, Me. The change was sudden and radical. She identified herself with all the interests of the church. In 1839 she removed to Corinth. Her marriage with Stephen H. Worth occurred Dec. 3, 1840. In every way it was a happy union. For nearly fifty-four years they walked together in perfect harmony. Being a woman of strong mind, and possessing good business habits, she exerted a strong influence in the community as well as in the church, where for many years she was a recognized leader. Her faith did not falter from the time of her conversion; nor was her Christian life fitful. She carried sunshine with her wherever she went. Judicious in speech and act, she secured and held the confidence of the church and community where she spent more than fifty years of her life. In her home she was looked to as a wise and safe counselor.

The closing weeks of her life were full of intense suffering, but they were weeks of triumph. With great emphasis she repeated: "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." "He doo- bless me all of the time," were the last words spoken to her pastor. Her expressions of trust were frequent and positive. A few days before her death she referred to the fact that it was her "sixtieth spiritual birthday," and rejoiced that for that long period of time she had never faltered in her Christian course. Hers was a "godly life in Christ Jesus."

J. W. DAY.

Grant. — Mrs. Elsie Niel Grant, widow of the late John Grant, was born in Epping, N. H., Aug. 18, 1802, and died in St. Albans, Maine, Sept. 3, 1894, in the triumph of the faith.

While yet a young child, her parents moved to the town of Wayne, Me., and in 1808 to Ripley. In 1812 they took up their residence in St. Albans, at that time a dense forest. In 1834 she married John Grant, with whom she lived until his death in 1881, after his death living on the same farm, with her son, John Grant, until called home.

She became a Christian at the age of eighteen, and for many years was a loyal member of the M. E. Church. Many a time has she traveled over the hills on foot or on horseback to attend meeting in the little old log-cabin school-house on the mountain.

She retained her faculties in a remarkable degree until two years before her death, when her eyesight and hearing became much impaired. Although failing gradually, her death was hastened by a fall which happened a few days before she so peacefully fell asleep in the arms of Him who saith, "I will never leave thee nor forsake thee."

She had always been fond of singing, and for hours before her death kept singing over and over again the hymns of the church and those old lines from the pen of John Leland in the Hymnal: "The day is past and gone."

She leaves, to mourn their loss, two sons — John and David W. — both of St. Albans, and Mrs. Carrie Homestead, of Palmyra. Her quaint humor, her sweet voice and benignant presence, her interest and devotion in her friends and loved ones and the church, make her place hard to fill and her loss to the community very great.

L. I. H.

My Blood

Became overheated, causing pimples all over me, developing into large and Dreadful Running

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Review of the Week.

Tuesday, January 29.

— Death, in France, of Marshal Canrobert.

— Railroad wreck in Indiana, caused by the spreading of the rails; two persons killed, and 31 injured.

— M. Ribot's policy approved by the French Chamber; President Faure's message received with applause.

— The Brooklyn strikers practically surrender to the companies; some of the troops withdrawn.

— English newspapers nominate Captain Mahan of our Navy as successor to Professor Seeley in the chair of Modern History in Cambridge University, Eng.

— The French Chamber passes a vote of amnesty for political prisoners.

— The New Jersey Senate concurs in the House bill providing for an anti-gambling amendment to the State constitution.

— The Pope's encyclical to Roman Catholics in this country made public.

Wednesday, January 30.

— Central American republics will unite with Gautemala if Mexico declares war.

— The English Privy Council decides that the Catholic school question in Manitoba shall be re-opened.

— The House votes, 239 to 31, to repeal the sugar differential.

— The Brooklyn strikers appeal to the attorney general to annul the charter of one of the companies for failing to provide proper service for the public.

— Disappearance of the will of the late Senator Fair; believed to have been stolen from the county clerk's office in San Francisco.

— The Rhode Island Legislature passes a bill prohibiting pool-selling in that State.

— C. M. Hughes, Jr., ex-cashier of the First National Bank of Lima, O., arrested, charged with embezzling $140,000 of the bank's funds.

Thursday, January 31.

— Loss of the steamship "Elbe," by collision in the North Sea, just out from Bremen; over 300 persons lost.

— A New England Board of Trade to be organized.

— President Eliot, of Harvard University, in his annual report, condemns football, but commends other athletic games.

— Four millions more withdrawn from the Treasury; the gold reserve now $44,551,332.

— The National Board of Trade, in session in Washington, endorse the recommendations of the President's Message, and call on him.

— Excitement in the House over the Pacific Railroad refunding bill; Messrs. Vest and Sherman speak in the Senate on the methods of relieving the Treasury.

Friday, February 1.

— Reported capture of Wei-hai-wei by the Japanese.

— The Norwegian ministry resigns; Stang and his Conservative cabinet give up office.

— Death, at Concord, of Judge E. Rockwood Hoar.

— The financial question discussed in the Senate; the Pacific Railroad bill in the House.

— Train robbers get $10,000 from an express car near Wilcox, Arizona.

— Continuous earthquakes in the State of Oaxaca, Mex., at the rate of five or six a day; a volcanic eruption anticipated.

— The Boston Chamber of Commerce takes favorable action on the recommendations in the President's Message.

— Ex-Bank President W. F. Putnam, of Exeter, N. H., sentenced to five years in prison for embezzling.

Saturday, February 2.

— Opening of the new Public Library building in this city.

— Death of Rev. Dr. A. J. Gordon, pastor of the Clarendon Street Baptist Church of Boston.

— The public debt statement shows an increase of over thirteen millions during the past month.

— Resignation of Solicitor General Maxwell.

— The Chinese envoys present their credentials to Premier Ito in Japan; the fall of Wei-hai-wei confirmed; the Chinese lost about 2,000 men.

— Newfoundland's cabinet resigns, and Whiteway again takes control.

— Lives lost by the "Elbe" disaster, 334; the "Craithie" which sunk her libelled by the owners of the "Elbe."

— A disgraceful affray in the House between Messrs. Breckinridge and Heard.

— Arrest of ex-Queen Liliuokalani on a charge of high treason.

— War between Mexico and Gautemala probably averted.

— Gen. Schofield to be commissioned Lieutenant General.

Monday, February 4.

— Japan refuses to listen to Chinese envoys, because of imperfect powers and credentials.

— Henri Rochefort, returning to Paris from exile under the Amnesty act, receives an ovation; thousands of people greet him.

— A deadly naval battle in progress at Wei-hai-wei.

— Wyoming State treasurer short $56,000.

— State funeral of Marshal Canrobert in Paris.

— A tunnel over five miles cut through solid rock to drain a mine flooded several years ago, near Wilkesbarre.

— A party of officers or sailors from the U. S. S. "Concord," while ashore hunting near Chin Kiang, China, accidentally kill a native, and are captured; a force landed to rescue them.

— Three thousand prisoners in a Mexican prison construct a tunnel secretly; the discovery made just in season to prevent their escape.

— The President delays the bond call, pending the action of Congress.

$255 for Tomatoes.

The Fairview Seed Farm, of Rose Hill, N. Y., offers a prize of $255 for ripe tomatoes grown in the least number of days from the seed of their Early Tomato. This tomato is attracting much attention for its earliness, smoothness and quality. This farm also produces the Surehead Cabbage, Japanese Climbing Cucumber and Early Fortune Potato, which have proved so popular and profitable. It will pay every interested person to send 25 cents for samples of these specialties and receive a Garden Annual containing much up-to-date information that can be had from no other source.

The Conferences.

[Continued from Page 12.]

"The Relation of the Minister's Wife to the W. C. T. U." was strongly set forth in Mrs. Bisbee's excellent paper. Time was lacking for its discussion, but it was full of suggestive thought, and those of us who wear the white ribbon were not ashamed of that mark of distinction. Mrs. Adams, of Maplewood, read a stirring paper on the influence of the minister's wife in a community from a literary standpoint. The duties and the large possibilities in this line of work were clearly presented. A paper on Bryant, by Mrs. Tirrell, finished the program. The refreshments and the social hour made a pleasant ending of the afternoon. Those who have attended the meetings in the past will need no urging to be present at the next, which will take place in February.

ALICE M. TIRRELL, Cor. Sec.

Springfield District.

Rev. E. R. Thorndike, D. D., the tireless presiding elder of Springfield District, has already half completed his round of visits for the fourth quarter. All of the charges thus far have been found in very good condition, the preachers having done a good year's work, and all but two are desired for another year. Dr. Thorndike is a very hard worker and a faithful elder, and carries all of his men and churches on his heart.

Ashburnham. — Not one of the preachers has done a more successful and more highly appreciated four years' work than the pastor of this church, Rev. A. W. Baird. He is unanimously requested to return for a fifth year of service.

Athol. — Rev. John H. Mansfield is very popular in this charge, and deservedly so. His wise and beautiful administration is greatly appreciated, and all desire his return for another year.

Belchertown requests the return of its pastor, Rev. S. A. Bragg.

Easthampton. — It is with deep regret to himself and his people that Dr. Jonathan Neal has been obliged to leave his work for a season, to seek surgical treatment in the hospital. All are hopeful for his speedy recovery, but the indications are at present not all that could be wished.

Florence. — This church is having a very pleasant year. The congregations are good, prayer-meetings well attended, all interests of the church well looked after, and one of the most capable treasurers on the district is found in Mrs. J. P. Main. The pastor's salary is paid every Monday regularly, and on New Year's day he was presented by the society with $100. The Sunday-school is prosperous, and has one of the best superintendents in Mr. A. H. Shumway, who spares no pains to make this important department of the church a success. The Epworth League has an excellent leader in Miss M. E. Gould. At a recent Experience Social more than $100 was realized, which increases considerably the piano fund. Notwithstanding the business depression — many of the factories running only a part of the time, and some doing very little — our work is not seriously crippled, as these items show. Rev. W. F. Stewart is pastor.

Gardner has now in Rev. C. H. Walters one of the finest preachers that ever stood in its pulpit, and his sermons are greatly appreciated.

Southampton is being made a very efficient and aggressive church. The boys and girls are being organized and trained for religious service. This work, so much needed in all our charges, will tell more and more in future years. Rev. E. E. Abercrombie is pastor.

Southwick. — The church was reopened after extensive repairs, Sunday, Jan. 20. The sacrament of the Lord's Supper was administered in the morning, after which a sermon was preached by Rev. L. P. Causey, of St. Luke's Church, Lynn. Rev. D. L. Kibbee, of the Congregational Church, assisted in both morning and evening services, having suspended services in his own church for the day, that he and his people might share in the joy of the Methodists over their renewed sanctuary. Rev. E. D. Bowers, of the Baptist Church, was also present in the evening. Both the morning and evening sermons of Mr. Causey were a great delight to the large congregation. The church is neatly and prettily finished, and the heating arrangement is very satisfactory. The people preferred to raise the deficiency among themselves without public appeal; so at the morning service a collection was taken for the superannuated preachers, and in the evening for the Freedmen's Aid Society. Meetings were held throughout the week. Rev. George Hudson is pastor.

Warren. — The beautiful new parsonage is a source of great pleasure and pride to the good people of this good church, who always like to see their pastor's family well and comfortably situated. But they are even happier over the many accessions to their numbers, and the new life which the church has taken on since the revival meetings under the charge of Rev. J. H. Weber. Rev. H. B. King, the pastor, has just received 69 on probation.

Winchendon unanimously requests the return of Rev. E. A. Smith. Mr. Smith has won a very large place in the hearts of the people of the town.

W. G. R.

JOSEPH COOK'S LECTURES.

II.

AT his second lecture, on Monday, Mr. Cook chose for his

Prelude.

"Dr. Gordon as a Preacher and Pastor." If I had come to my death-bed, there was no preacher in whose counsels I would have more delighted than in those of this great Biblical teacher. If a student, beginning a course of study, there was no one to whom I could have looked for safer advice than to this Biblical scholar. If a reformer, no one could have afforded wiser counsel than the great leader who now lies silent in death from overwork. The disease with which he was afflicted would have been overcome if the ship had not been overladen.

The Bible may be used as a football or as a pillar of fire. Dr. Gordon used it as a pillar of fire. It was with him an instrument of service and help. He performed a Biblical work and organized a Biblical church. He came of a noble ancestry among the hills of New Hampshire. In his nature was something of their granite and the ozone of their atmosphere. Born April 19, 1836, he graduated at Brown in 1860, and three years later at Newton Theological Seminary. He was settled at Clarendon St. Church in 1869, where he remained to the end. He is to be buried in his native place. It seems to me more appropriate to bury the Christian soldier on the field of victory. His tomb would be an inspiration to his friends if located near Boston. He was a modest as well as a laborious and able man. "Follow Me" was the key-note of his great life. In his preaching and various work the Lord was ever before him. He had made a geodetic survey of the high places of the spiritual heights, and had adjusted his personal and associated life to the teachings and leadings of the Spirit.

As a preacher Dr. Gordon was emphatically Biblical and sensible. He got the best things out of the Bible. He never was sensational; he quoted from the Bible and the old divines; he was at home with all the saints, Puritan and Catholic. But above all he compared Scripture with Scripture. He was a Premillenarian, but not radical. The personal reign of Christ on earth he accepted with many able scholars, but was not so unwise as to set the time of the advent. He believed the Gospel to be a witnessing to, rather than a winning of, the world. But these views did not dampen his ardor for the salvation of men. He was in deep sympathy with the work of missions. He believed in faith healing, but not in the mass of mist and moonshine which sometimes goes under that name.

Dr. Gordon was a pronounced reformer on all important lines, such as temperance, labor, and the right of woman. He was a radical prohibitionist. He was even a third party man. As to suffrage, he would have objected to a reading test, but whatever women were able to pass it should have the ballot. He was a hymn-writer, and in his hymns we find expressions of his inner life, as was the case with Sir Stratford de Radcliffe who also wrote hymns. Read all Dr. Gordon's hymns, if you would know the man. He was eminent as a pastor; he knew how to deal with people hand to hand. He visited students in their rooms at Yale and Princeton, and was cordially received. His career was a globe of spiritual fire. Little men belittle the Bible; he furnished an instance of Biblical sphericity. At the close of the Prelude the lecturer read a poem on Dr. Gordon by Mr. Botsford.

As an interlude, Dr. Henry Lunn, of London, spent a few moments in contradicting point-blank the assertions of lecturers in this country on the moral tone and excellence of Brahmanism in India. The temples are the homes of immorality. Each has a band of dancing girls addicted to crime.

The Lecture

treated of the Spirit in Scripture, science and life. The immanence and transcendence of the Spirit are both correct views. The work of the Spirit in the heart does not insure salvation until the will assents. The I and thou must be combined. The Spirit gives a man power beyond his own capacities. Webster at Bunker Hill failed to impress George William Curtis as the best, while Charles G. Finney at Park Street impressed vast multitudes with a power not his own. The lecturer also read Edwards' account of the experience of his wife which came through self-surrender. Sadness departed and joy filled her soul. Victory full and constant was retained. The experience of Grimshaw was also cited. He stirred the place and filled his church, though in a rural region. This came through self-surrender. Where self is cast out, the Spirit of God comes in. In closing his service Chunder Sen repeats with the congregation thrice: "Victory to God."

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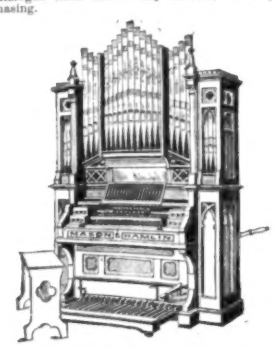

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